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From the Western Episcopalian.

To the Rt. Rev. Benj. T. Onderdonk, D.D.,

Bishop of the Protestant Episcopal Church

IN THE DIOCESE OF NEW YORK.

Dear Sir,—I duly received your communication, addressed to the several Bishops of the P. E. Church in the U. States, and containing your "solemn Remonstrance, Protest and Demand" in relation to the notice which certain Bishops, including myself, have thought it their duty to take of your official act in the ordination of the Rev. Arthur Carey. As the two Bishops involved with me in the matters against which you protest, are both my seniors in the Episcopate, I have waited to let them answer, before addressing you myself. They have done so with such force and fulness, that were it not for the danger of seeming disrespectful, and of being possibly supposed, because silent, to have changed position, or mind, in any degree, with regard to the ordination of Mr. Carey—or to the manner in which I brought it before the Diocese of Ohio, I should much prefer to say no more on the subject, until it shall come up, as I take it for granted it will, under some form or other, at our next General Convention. I am the more prohibited from suffering your communication to go unnoticed by me, in consequence of your declaration that in case the three Bishops, of whom you demand a presentment for trial, shall neglect to make one, you will feel yourself "*fully justified in regarding the accusations as withdrawn, and demanding that they be no more repeated.*" Waiving, for the present, the question of propriety in the use of the word "*accusations*," as applied to what I have said of the official act above named, I beg to say, for myself, that in case you be not presented for trial in answer to your "Demand," I by no means withdraw what I have said, nor do I feel myself under any obligation, whatever my disposition or intention, no more to repeat it.

Your communication to the Bishops is entitled a "*remonstrance, protest and demand.*" You *remonstrate and protest* against what Bishops Chase and Hopkins, with myself, have written; and you *demand* of us a presentment for trial. I will ask your attention to a little that I have to say, with reference to each of these heads.

In your statement of what you protest against, you allege that we three bishops *have publicly made insinuations and laid charges involving the accusation of you on points deeply affecting the Scriptural integrity and soundness of your doctrines, your devotion to the true interests and welfare of the Church, and consequently your fitness for your sacred office.* You say we have "*branded*" you "before the Church and the world," with such accusations; and you protest against what we have done, as "*unjust, unchristian, and in opposition to the true spirit of ecclesiastical law and order to which we have solemnly promised conformity.*" You say of me, particularly, that I have "*impeached*" you, before my diocese, for official acts in your own.

Now, my dear sir, as I entirely stand by what I have done in the only publication I have made on the subject of your official act, referred to, viz, my address to the Convention of the Diocese of Ohio in September last, and as I believe that you have given an unjust representation of what you complain of, I beg to recall to your view what indeed I have done in that address.

You certainly cannot pretend that there is any thing unkind, disrespectful, or uncourteous in any *expression* of that address; nor that any thing in it can be considered as accusing, or impeaching you, except *indirectly*, and by *implication*. The address was written with the most studious care that, while dealing faithfully with the ordination, it should say nothing of the motives, and should deal as respectfully as possible with the person and character of the ordainer. Touching yourself, directly, there is no expression in it which is not perfectly in accordance with the sentence which I prefaced my remarks, and which was as follows: "I shall be truly sorry if a single word shall be understood as intended to be, or to appear, in the least degree, disrespectful, unkind, ungracious towards the Bishop who ordained, or those whose judgment in the case was in agreement with his own. I will speak of the ordination in as much abstraction as possible from the *motives*, the *opinions*, and the *views of duty* of those concerned therein."

Now it is precisely with regard to these three heads, *your motives, opinions and views of duty*, that I understand you to represent that I have "branded you before the Church" with accusation and impeachment, in an "unjust and unchristian" manner. You must mean that such is the *indirect bearing and implication*, not of any thing I have said of *you*, but of all that I have said of the ordination of Mr. C. Very well—I have spoken plainly of that matter, as I trust I always shall. I said to my Convention that "for the purity and honor and usefulness of our Church, I did most deeply regret" that transaction; and that "as a Bishop of the Church of Christ," I "most solemnly protested against an ordination, under such circumstances, being ever again allowed" in our Church. I justified and commended the act of these Presbyters who stood up in the congregation and faithfully stated the impediment which, in their judgment, as in that of so many thousands in the Church, ought to have prevented the ordination from proceeding. (The recent opinion of the two eminent ecclesiastical lawyers in London, on the rubrical questions involved in the ordination, completely sustains my position.) It must be these passages which, in your view, contain your *accusation and impeachment;*—which are so *unjust* and *unchristian;* which brand you before the Church for false doctrine, unfaithfulness, &c. And, since there is nothing in the expressions themselves of so grave a character, it must be simply that, in having impeached the ordination of Mr. C. and protested against any similar case, because of the false doctrine which I consider Mr. Carey to have exhibited on his examination, I have thus impeached *you* who ordained him, laid his doctrines to *your* charge, branded *you* with maintaining what you did not think should have hindered his ordination, &c., and so treated you in an unjust and unchristian manner and in violation of the order to which I have vowed to be conformed. Very well. We will not argue about this matter. I only wished to show you, and such other readers as this letter may have reached, what it is which you call impeachment, branding, accusation of false doctrine, and what it is you so solemnly remonstrate and protest against as unjust and unchristian. According to this, whoever has objected, in any way on the same grounds, to the ordination of Mr. C., has accused and impeached you as really as I have done; and whoever has published his objections, by speech, or in print, has branded you with the charge of false doctrine, and has treated you unjustly and unchristianly. But what if our objections be well founded? That question has no place in your view. Whether you did right or wrong, does not, in your view, effect the propriety of our conduct. Instead of representing you as having ordained when you ought not to have done so, we should have presented you for trial, according to the Canons of the Church, or else have held our peace. What you protest against, in the treatment you have received from the three Bishops, is not that they have accused you of doing wrong, when, as you contend, you did right; but that they have chosen to find fault, and publish the fault they find, with one of your official acts, instead of first presenting you for trial, on that account. You say, in your Pastoral Letter, connected with the "Solemn Remonstrance, &c., that it is a well known principle of Catholic law in the Church of God, that, save in strong and decided cases of Episcopal defection and mal-conduct, no Bishop can rightly interfere with the diocesan acts and prerogatives of another, or assume to himself the privilege of holding a brother directly or indirectly responsible to him."

Now, my dear sir, I grant that I ought not to suppose a thing right, merely because you have thought it right. Still you will acknowledge that in such a case I should have high authority. I have so much regard for such authority, in the present case, as to desire nothing more conclusive in vindication of what you have protested against.

You, and I, were, in the year **1824**, connected with the controversy about Bishop Chase's going to England for aid to the Church, and for a college, in Ohio. I was then a Presbyter in the Diocese of Maryland—you were a Presbyter in that of New York. I wrote a Review in the Theological Repertory, on the side of Bishop Chase. You wrote and published a pamphlet of some **70** pages, signed Presbyter, and entitled "*A Letter to the Wardens and Vestry of Christ's Church, Cincinnati,*" against the course of Bishop Chase. In that pamphlet, you mention the article in the Repertory. I mention this to show how naturally I would recall the contents of your pamphlet in application to the present subject. Bishop Chase had gone to England, about a matter of strictly diocesan business, concerning which, and the mode of advancing which, he had at least as much right to decide for himself, as you have concerning an ordination in New York. Your pamphlet is an interference with, and a strong condemnation of that, his official act, from beginning to end. You speak of the measures of Bishop Chase, as those "which now *disgrace* our Church, in the view of foreigners." (p. **39**.) Again; as being "discreditable to our country and casting unmerited disgrace upon our Church." It occurred to you that some would think the interference of a Presbyter with the official acts of the Bishop of another diocese, (a Presbyter "in another man's diocese") especially when accompanied with such strong expressions of condemnation and opposition, as quite contrary to ecclesiastical order, unjust, unchristian, &c.; but *you* saw no propriety in such thoughts. Your idea then was that "a Presbyter of a sister diocese would not incur the heavy displeasure of the vestry" of the chief parish in Ohio, "if, conscious of no other motive than a deep solicitude for the honor and welfare of our common Church, he presumed to think he might say a word on the expediency of these measures in Ohio." (p. **35**.) Suppose I had addressed a letter to the Wardens and Vestry of Trinity Church, New York, on the expediency of certain measures in New York last summer!) Your right to interfere, even as a Presbyter, with Bishop Chase's official acts, is vindicated in language so singularly like that in my address, that readers might reasonably suppose I must have copied from you. You say: "The Diocese of Ohio is a part of the American Church. The character and interests of each branch of that Church and connected with those of the whole. The character and interest of the whole, therefore, are connected with those of each diocese. When any branch therefore, of this ecclesiastical confederation pursues measures which the friends of our Church at large, think unfavorable to her character, and interests, they have a right to endeavor to prevent the evil, especially, when such measures are calculated to bring disgrace upon the general Church, &c.—we must honor the spirit which would rise in her defence, and endeavor to rescue her from the unmerited odium," (pp. **18, 19**.)

Again. "Ordination makes a man a minister, not of any particular parish, or diocese, but of the Church at large; and there is no shadow of security that the *certain situations* in which it is hoped young men will be useful will long content them." (p. **42**.)

With the above, compare the following extract from my address:

"Now I perfectly understand and realize the great delicacy of any reference to the propriety of that ordination, by the Bishop of another diocese, before his Diocesan Convention. But I do not grant that our dioceses are so entirely independent, that what takes place under the Episcopal jurisdiction and sanction of one may never properly be made a subject of official consideration and remark by the Bishop, or Convention, of another. Ordinations are not diocesan acts. As the Canons which regulate these things are common to all dioceses; so by ordination under them, the candidate becomes a clergyman of our whole Church, and passes from one diocese to another, by virtue of his ordination in either. A Bishop in conferring orders, acts for the whole Episcopal Church in the United States, under laws enacted by, and for, that whole Church; and all parts of that Church have as deep an interest in the sort of men whom he ordains and the type of doctrines which he thereby admits into the ministry, as the parishes of his own diocese. In one year, all the persons ordained during the present year, by my respected brother in the Episcopate of New York, may be received by letters dimissory into as many dioceses, and be exercising important influence over the character of the Church therein. We have confederate relations and duties, as well as those which are strictly independent and diocesan. On the discharge of a Bishop's duties, so far as they are regulated by Diocesan Canons, it would be highly improper for another Bishop on such an occasion as this, to remark. But it is certainly conceivable that under the Canons of our General Convention, made to protect the ministry of the whole Church from the introduction into it of false doctrine, or evil life, by the Bishop of any part of it, there may take place an ordination against which it would be the duty of all the dioceses, in self-defence, to protest."

I assure you, Sir, these lines were not copied from yours. But their similarity shows how much my mind now is, as yours was, in the days when "the novelties, that now disturb our peace," did not exist.

The sentiments expressed in the above extracts from your pamphlet, were of such influence upon your mind, that you felt justified, out of zeal for the honor of the whole Church, in extending your inference to the official acts of another Bishop, besides him of Ohio. The Bishop of Connecticut was made to feel the condemnation of the Presbyter of New York. "An Episcopal College," in Connecticut, had recently been chartered. The Trustees resolved to apply for aid in England. The Rev. N. S. Wheaton was appointed the solicitor. He carried to England an address "to the Bishops, Clergy and Laity of the Church of England." It was signed "*Thomas C. Brownell, President, and Bishop of the Diocese of Connecticut.*" He solicited aid for "*an Episcopal College.*" In his address were these words: "*We beg leave to add that the best friends which Great Britain has in America will be found among the members of the Episcopal Church.*" You, Sir, included this application of the Bishop of Connecticut, in the name of the Trustees, with that of Bishop Chase; and it is of both, you say that they "*are discreditable to our country and cast unmerited disgrace upon our Church.*" (p. 49.) You particularly quoted the above passage of Bishop Brownell's address;* and it was with regard, particularly, to that passage, that you wrote the following: "For what will they have to be responsible who have now arrested the gradual declension of the evil (viz: the prejudice against our Church in consequence of its supposed connection with the Church and therefore the State of England) and sounded again in different and distant quarters of our Church, the alarm which is to re-animate suspicion against her, and to rouse the dormant spirit of political hostility! The responsibility, to be sure, rests on those sections of the Church themselves. But the evil must be felt by us all. Your Bishop, (Bishop Chase,) indeed, is satisfied in implicating, in his share of the procedure, but a part of the Church in the United States. But his distant coadjutors hesitate not to implicate in their scheme, the *whole*." (p. **50**.)

Soon after the above, you entreated all who had a voice in the concerns of the Convention of Ohio, if it had not already acted on the subject, "to lay this matter to heart," (p. 50,) that is, Bishop Chase's application to England, he being then in England on that errand. (Suppose I should address "all who have a voice in the concerns," of the next Convention of your Diocese, entreating them to lay some of the doings of the last, to heart, according to my views of them, what would be thought?) But circumstances alter cases. Having brought the application of Ohio, by Bishop Chase, and that of Connecticut, by Bishop Brownell, through Mr. Wheaton, as agent, into one category, you sum up in these words:

"Our Church is declared to the world to be a suppliant for British bounty; and therefore exposed to all the evils of suspicion of that character. Ought it not then to take measures to wipe off the stain, and as far as possible avert those evils? Here indeed is a just cause for a most solemn 'Declaration and Protest.' Let them then be heard from every quarter. Let them be impressed on the pages of every publication in the country devoted to the interests of the Church. Let our Rt. Rev. Fathers, if, in their wisdom, they shall think it proper, make solemn record of them in their communications to their several Conventions. Let them be entered on the Journals of these Conventions. Let them be carried up to the highest council of our Church, and he recorded with its proceedings. Then, if the day should come when our country is again placed in hostility against Great Britain and the keen eye of suspicion * * * * looks round for objects on which to fix the charge of disaffection, and sees that from this quarter, and from that, emanate public teachers who owe to Britain their office and their influence, in a debt incurred on the very avowal of the principle that her '*best friends*' (Bishop Brownell's Address) are thus to be formed, we may point to these varied evidences that *our Church* is not responsible, and therefore not to be blamed for this; and consequently that if blame must fall, and fall it is to be feared it will, most heavily, it must rest where only it is due, but *the Church is spared.*"—p. 52.)

Now, Sir, remember that all this was only to wipe off the imputation upon our Church of being a suppliant for British bounty, and to avert the suspicion of her being under British influence. Then, when I, solemnly believing that the ordination of Mr. Carey was calculated to fix on our Church the imputation of being *polluted with Romish corruptions of doctrine, and of being governed by Popish influence, to her great injury and disgrace*, and that it was therefore a "just cause for a solemn Declaration and Protest; when I made most solemn record thereof in my communication to my Convention, and when that, accompanied by a full response from the Convention, was entered on the Journal, declaring our views of your official act; it does not seem quite meet and right for you to find cause in such proceedings for a solemn Remonstrance and Protest, to all the Bishops of our Church against them? What if I should issue a Circular, calling on all Bishops and Conventions to do as I have done; what if I should say to the whole Church: Let the doings of Bishop Onderdonk, in the ordination of Mr. Carey, "be carried up to the highest councils of our Church," and the "solemn Declaration and Protest" of that body "be recorded with its proceedings;" if the suspicion of British influence made such a proceeding necessary in **1824**, surely the suspicion of Popish influence in the Church, at present, will justify it now; and "then (in almost your own words) if the day should come when the keen eye of suspicion looks around for objects on which to fix the charge of disaffection to the creed of a Protestant Church," "and sees that from this quarter and from that, emanate public teachers who owe to Rome, their doctrine and their spirit, and thus form the suspicion that, in our Church, the Church of Rome has her 'best friends,'" we may point to these varied evidences that *our Church* is not responsible, and therefore not to be blamed for this; and that consequently if blame must fall, and fall, it is to be feared it will most heavily, it must rest where only it is due, but *the Church be spared;*" What, I say, if thus borrowing your own words, I should issue such a Circular, certainly it would seem as if you were the last man that should complain of it.

Excuse me for dwelling so long on this part of the subject, as I was the first among the Bishops to speak in public as to the ordination of Mr. Carey, so I have been the chief mark for the abuse which an official expression of opinion against it, has brought out. When I was soliciting donations in New York for the relief of Kenyon College, my solemn declaration and protest was diligently urged by several writers in your paper, the Churchman, and in one particular article, which rumor said was written by yourself, as a bar to my seeking aid in your diocese. I did not agree with you in that view, and now have particular satisfaction in showing how little you agreed with yourself.

With the second division of my subject, namely, your demand of a presentment, I shall deal more briefly. What I think of the case as meriting, or needing, a presentment, I need not say, since it is manifest that the requisite number to unite in an impeachment, are not willing to do so. That you have a right to *demand* a presentment, on the grounds taken in your communication, I wholly deny. Your argument is, that if we have thought your conduct merited the public notice we have taken of it, it merited a presentment for trial; and therefore, instead of first condemning you in print, we should have arraigned you before a canonical tribunal. There are many ways of answering this. But the shortest is, at present, the best. It is this: We have done, as Bishops, to you, no more than you did, as a Presbyter, to Bishops Chase and Brownell. You thought their conduct merited a solemn protest by all the other Bishops, and that entered on the Journals of Conventions, &c. You published yours. You vindicated your right to do so precisely as I have vindicated mine with regard to your official act. You made no attempt to obtain a presentment of those Bishops. You would have been astonished had they demanded it. If I am satisfied to abide by your reasoning and example, can *you* demand that I should do otherwise?

This argument I know, is not proof. I may have done wrong, even though I have acted strictly according to your precedent. But in vindicating myself against your remonstrance as Bishop, I am satisfied to use your reasoning and example when you were a Presbyter.

But though your demand should not be answered by a presentment, I do most earnestly trust, that, for the honor and welfare of our Church, as a witness,—"the pillar and ground of the truth," something will be done at our next General Convention, effectually to rectify her position as a Church solemnly protesting against the errors of Popery. The more I consider the effect of the ordination of Mr. Carey, the more I am convinced that nothing less than something like what you thought the General Convention ought to have recorded in the case of the application of Bishop Chase to England for pecuniary aid, made by our General Convention, and entered on its Journal, will "wipe off the stain" and "avert the evils" which that event has brought upon our Church. The main point is thus—You ordained a person who said *he did not deny the doctrines of the Council of Trent;* who said he *received the articles of the Creed of Pius IV. so far as they are repetitions of the decrees of the Council of Trent*, (and they affirm all the decrees of Trent;) who said it is *doubtful whether the Church of England, in separating from that of Rome, embraced more pure and scriptural views of doctrine;* who did not consider the differences between our Church and that of Rome *to embrace points of faith.*

Of course then, if Mr. Carey's views be correct, our Church had no sufficient cause of separation from the Church of Rome, and is therefore schismatic. The ordination of Mr. Carey, after such expression of opinion, was a solemn official sanction by the head of a diocese, of the consistency of such opinions with the character, profession and duties of a minister of our Church. As long as the Church shall suffer that official sanction to go uncontradicted, she must be considered as allowing it. To allow it, is virtually a confession that the question of her schismatical position is at least so doubtful that her ministers should be allowed to take whichever side they please with regard to it. What then becomes of our position, as a Reformed, a Protestant Church? It is virtually abandoned! This is precisely the false position in which our Church is now placed. The Church in the Diocese of Ohio has cleared herself by solemn protest, in her last Convention. I wish every Diocese would do the same. The case demands it. But the whole Church will not be properly vindicated, until, in her General Convention, she has published to the world in some shape or other, that the erroneous opinions sanctioned by the ordination of Mr. Carey are in no degree to be laid to her charge.

So far as that ordination is to be considered as an expression of what opinions you, Sir, are willing to sanction, in the ministers of our Church, it has always assumed the more importance, in my view, from the recollection that, even after the appearance of the famous *Ninetieth Tract*, you recommended to your Convention and endorsed, officially and publicly, the whole series of the Tracts for the Times, without any reservation or exception. Now you are aware that the express object of the **90**th Tract is to maintain the entire consistency of a person's being a minister of the Protestant Episcopal Church of England, (and therefore of the United States,) and yet holding all the doctrines of the Council of Trent, or of the Creed of Pius IV. Your official and public endorsement of that Tract is sufficient evidence that, whether Mr. Carey did, or did not, use the precise expressions attributed to him, you were prepared to justify the ordination of one who should use them; and that your being so prepared was not incidental, a mere matter of mistake arising out of the newness of a case of which you had no precedent, but a matter of settled determination and principle, arising out of your having approved the system of the Tracts for the Times, of which the **90**th Tract is simply a natural result, and the admissibility of a person holding the opinions of Mr. Carey to the orders of our Church is but a necessary consequence. In this view of the matter, I see no reason to suppose that, under similar circumstances, you would not do precisely as you have done. If you approve the doctrine of the Tracts, especially of the *ninetieth*, (and you have published such approbation,) you could not avoid it. Let precisely such a case as Drs. Smith and Anthon have stated to have been the case of Mr. Carey, arise again; let it come a thousand times: an approver of the 90th Tract has but one way to treat it. You must ordain. Could the author of that Tract refuse? Can he who recommends it refuse? This, in my judgment, is of great importance to a right estimate of the present crisis in our Church, and shows the more impressively the necessity, (to use your words in the case of Bishop Brownell and Chase,) that "a most solemn Declaration and Protest" should "be carried up to the highest council of our Church, and be recorded with its proceedings," so that "if blame must fall * * * * * it must rest where only it is due, but *the Church be spared.*"

I remain, Rt. Rev. and dear sir,
Your faithful friend and brother,
CHA'S P. M'ILVAINE.

* Page 50 of Letter to the Wardens and Vestry of Christ's Church, Cincinnati.

From the English Churchman.

Canterbury.—East Farleigh.

Answer of the Archbishop to the Anonymous Memorial.

LAMBETH, March 25, 1844.

Sir,—A paper purporting to be the Protest and Petition of the Churchwarden and other inhabitants of East Farleigh was received by me about the middle of last month. It was not authenticated by any signature; but as I have been informed by a letter from you that you were a party to it, I return my answer to you.

Having fully considered the allegations contained in this document, and having taken such measures as I judge expedient, to ascertain the state of the facts, I have found that some of the charges brought against the Vicar have originated in misapprehension of the regulation of the church, that few are of a serious nature, and that those which really are, (such as that of handling the word deceitfully, and of a design to introduce a modified system of Popery,) are not sustained by proofs; no specimen is adduced either of the matter or language of the discourses, which are affirmed to have been objectionable.

In these and the other complaints, I understand that the generality of the parishioners do not concur; and being myself persuaded that the apprehensions expressed in the Petition, of a design to introduce, in whole or in part, the errors of the Church of Rome, are groundless, I cannot but hope that the peace of the parish and the mutual intercourse of Christian charity, will not be disturbed by such surmises; regard to their duty, and what is closely connected with it, their own spiritual welfare, will, I trust, induce all the parishioners to respect the authority, and attend to the instructions of their pastor, though some among them may differ from him, as well as from many of their neighbors, on certain non-essential points.

I remain, sir, your humble and obedient servant,
W. CANTUAR.

To Gabriel Kennard, Esq.

From the Christian Remembrancer.

A Candlestick Controversy.

A friend of ours, when on a visit not long since to an ancient archiepiscopal city of the north, was highly entertained by the accounts he received of the discordant state of feeling among the dignitaries of the cathedral respecting a certain ceremonial observance. Not, indeed, that the subject in dispute was matter of ridicule, but the manner of the disputants, and the fact that, in the very strong-hold of laxity—the place in which beyond all others, the ordinances of the Church are lightly esteemed, and her rubrical directions disobeyed—they should have fixed upon a point about which, to say the least, a certain degree of doubt is admitted to exist. It seemed as if, in punishment of their laxity in other respects, they had been suffered to bring themselves into contempt by their contentions about the "tithe of mint," while the very contentions served to open people's eyes to the "weightier matters of the law," which they neglected.

The case was this:—it appears that part of the church furniture consists of a pair of large altar candlesticks, with *tin candles, painted white.* These it had been customary to place on the altar on Communion days; and, till very recently, nobody dreampt of objecting to the custom. The salvers and patens, chalices and flagons, and the candlesticks, were on great festivals displayed, and were esteemed to be highly ornamental. One paten, chalice, and flagon, to be sure, were for use, but the rest were ornamental, and why not? Large salvers and candlesticks are handsome things; private gentlemen are wont to exhibit their stores of plate on festal occasions, why should not capitular bodies do the same? There seemed to be no reason why they should not. But, alas! for the candlesticks and tin candles! Some High Churchman hinted that their right to be placed on the altar arose, not from their ornamental qualifications, but from their mystical signification of the "true light of the world." Here was a coil; the hitherto innocent candlesticks, and still more guiltless tin candles, became criminals and apostates; they ceased to be Protestant candlesticks! Hitherto they were dumb images, that said nothing—meant nothing; "story they had none to tell;" but now the breath of life was breathed into them, and they vented flat popery. The tin candles now burnt with an invisible blue flame of popery. This was not to be borne; the candlesticks must be removed at all hazards; but here the strife began. Some of the dignitaries pulled one way, some another; some contended for the customary display of candlesticks as a custom; some contended for the custom as significant; some objected to the custom altogether, whether it were old or new—significant or non-significant. "It is a foolish old relic of popery, which ought to be swept away," cries one; "it is scarcely harmless, if you deprive it of its original meaning—positively pernicious, if you attempt to revive the meaning." "Nay," replies another, "the custom is not popish, but Anglican, and and the meaning is Catholic, and ought never to have been forgotten. I vote for real candles, instead of the sham ones." "What my friend says about Catholic meaning, and all that, is quite true," rejoins a third, the *safe man* of the party—"quite true that we have forgotten many things that ought to have been remembered; but we must not alarm people. I think, therefore, the candlesticks ought just to remain where they are, and as they are. In truth, if I were to sanction their removal, I should offend my friend here, with whom I quite agree as to Catholic practice, and so forth; but as the candles, being made of tin, are not very directly significant, we ought to be satisfied that nothing popish is meant. However, I see no objection to each of you following out, as far as may be, his own wishes." The result was, that the appearance of the candlesticks on the altar came to be contingent on residence and non-residence. Sometimes they are supposed to be innocent ornaments, having no meaning whatever; sometimes they signify as much as white paint will allow them; and sometimes they remain secreted in Sacristy. The absolute objectors gain their point by having liberty to lock them up at such times as it falls to their lot to officiate. The advocates of the custom, as a custom, have it in their power to say, "My good people, don't imagine that there is here the least suspicion of popery; for though these look like popish candles, a nearer inspection will convince you that they are thoroughly Protestant; they are only sham ones." And the High Churchman, satisfied that, whether real or sham, they are intended to appear real, contents himself, as he best may, with an apparent adherence to Catholic usage, accompanied, though it be, with a protest against popery, in the shape of tin and white paint.

It may be thought that too many words have been wasted on such a subject; but is not this a story in little—an epitome—a caricature of the actual conflict of parties now proceeding on all matters that relate to the service and ordinances of the Church?

From the Gospel Messenger.

The Greek Mission.

THE SECRETARY OF THE FOREIGN COMMITTEE of the Board of Missions, in reply to certain queries concerning the Missionary School at Athens, in Greece, propounded to him in the Gospel Messenger of the 11th May, by "AN ENQUIRER AFTER THE WHOLE TRUTH," begs leave to state:—

1. That there are no "pay scholars" connected with the school; those of this class who were formerly pupils having been transferred to schools recently organized under the care of teachers educated by the Rev. Mr. Hill, in order that the undivided attention of the Missionaries might be given to the poor, who without their instruction might otherwise be wholly neglected.

2. That the "events of **1842** which compelled" Mr. Hill "to abandon his usual celebration of Christmas," were detailed at large in the Spirit of Missions for October, **1842**; were again spoken of in the same periodical for December, **1843**; and were referred to in the Annual Report of the Foreign Committee for **1843**, pp. **64** and **65**: from which it may be seen that the attacks of a Greek newspaper created a temporary hostility to the Mission, and a suspension of the schools until just before the Christmas festival. Then the character of our missionary efforts was triumphantly vindicated before the secular and ecclesiastical authorities of Greece, and the schools were re-opened under the most flattering auspices.

3. That Mr. Hill's "much esteemed friend, the Rev. Mr. Leves, Agent of the British and Foreign Bible Society," is a clergyman of the Church of England, who has been long officiating at the chapel of the British Ambassador in Athens, and is at this time chaplain of the new English Church, "the Church of St. Paul," in that city.

4. That there is every reason to believe that "the Greek Bishop stands" WELL "affected to this school;" there being evidence in the office of the Foreign Committee to show that the warmest friends of Mr. Hill and the missionary institution are to be found in the President of the Synod and the other Archbishops of the Greek Church.

5. That "the English Bishop of Gibraltar, under whose charge the English Church at Athens is placed, regards the schools" in the most favorable light, having visited them in company with his chaplain, and expressed the highest estimation of the labors of Mr. Hill, and having on many occasions extended towards this Missionary of our church the most marked courtesy and kindness, as well *official* as personal.*

6. That the "Rev. Mr. Hill stands to this latter Bishop in the relation" of a son of the same church, being considered "as one of his own flock;" and, "to the clergymen of the Church in the city of Athens" in the relation of a brother and fellow laborer; the Bishop (to quote again this prelate's own words) making "no distinction between them."

7. That "Mr. Hill is responsible for the character of the tracts he circulates," first to the Foreign Committee from whom he holds his appointment, and who are entrusted with the general supervision of her Missions, the Chairman of which is the Right Reverend the Bishop of the Diocese of New York,—and ultimately, in case of necessity for the exercise of any species of discipline, to the Bishop of the Diocese in this country with which he is canonically connected.

8. That the "Young Cottager," a well known narrative by the Rev. Leigh Richmond, a clergyman of the Church of England, a translation of which "has been put forth by Mr. Hill" is "to be considered as having the approbation of our Church," inasmuch as it is one of the series (No. 28,) published by the New York Protestant Episcopal Tract Society, and as such, although *not* "circulated in Greece by her authority," may very properly be given to pupils of her missionary schools here and elsewhere.

9. That in making a selection from "the Children's Publications of the American Sunday School Society," for the younger pupils of the Mission (which selection appears to have comprised such unexceptionable works as "Selections from the Gospels," "The Creed, the Lord's prayer, and the ten commandments,"—"Short prayers for little children,") Mr. Hill has done nothing more than what is customary with a large proportion of the clergy of the Protestant Episcopal Church in this country, who are in the habit of completing an assortment necessary for their Sunday schools, by adding to the volumes and tracts of our own press, a judicious selection from those published elsewhere.

10. That, finally, "the right of the Church to know ALL about" the conduct of her Missions is most freely granted; that it is not the purpose or desire of her agents—Secretary, Committee, or Missionaries—to withhold *one particle* of information concerning them; that "AN ENQUIRER AFTER THE WHOLE TRUTH" does no more than justice in supposing "that the Foreign Secretary and agent will have great pleasure in communicating this information," and that the "Enquirer" is altogether correct in his "persuasion," "that from his desire to be useful in

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* As one instance of this it may be mentioned, that at the occasion of the consecration of the English Church at Athens, April 9th, 1843, when there were nine clergymen present, the Rev. Mr. Leves, above referred to, read prayers, and Mr. Hill, seated at the right of the Bishop within the chancel, read the Gospel.

the work in which he is employed," the Secretary has "not failed to obtain the knowledge of the state of that Mission, which is required to answer the enquiries now proposed.

Foreign Office, 281 Broadway, May 13, 1844.

Communications.

For the Churchman.

"Churchmen have no Religion."

Mr. Editor,—When I first entered upon the actual duties of the ministry I was thrown by my position very much in contact with pious dissenters. Their mode of thinking upon two points puzzled me exceedingly. The first was this—that I had not very long been acquainted with them till I found out that it was with them a very prevailing sentiment that "Churchmen have no religion!" The well educated of the laity asserted this in their actions, the ignorant in broad terms, and many of their most influential ministers in no weak or dubious terms declared "that the Church did not preach the Gospel—that she was ignorant of the power of God unto salvation."

This was a very astonishing thing to me. The lives of the mass of Churchmen had been known to me to be at least as much in the spirit of religion as those of dissenters, their knowledge of the Bible a good deal more thorough, and as for solid practical *enduring* piety I conceived that I had seen more of it with us than with them. I knew, too, that the preaching of our clergy embraced all that the best of them considered to be the Gospel—and so, like a very young man, I set myself to "removing objections" and preaching for the purpose of "doing away with prejudices." I lost my labor; and since then I have become somewhat older.

About the same time I took notice of another fact that seemed stranger still. I was acquainted, as I have told you, with many truly religious dissenters. I did not doubt their piety then, nor do I now. And yet about their conversation there was something that startled me much. I heard men and women, very good and pious indeed, but still of no extraordinary growth in holiness or knowledge, apply and arrogate to themselves passages and phrases of Scripture in a sort of unhesitating business-like matter-of-fact way that seemed very strange indeed when I considered the endurance, and self-denial, and holiness of the saints that first used them. It seemed a sort of half-blasphemy that the words of an aged John should be used of themselves by ordinary Christians, who, whatever their morality and good nature might be, certainly had very little of the peculiar Christian character of the beloved disciple. I thought that it approached to profanation for a mere common-place Christian, in whose mind I could see that self-denial had no place, to "boast" as Paul. And then I could see that such a way of talking was a thing expected of every Christian, a habit into which common opinion required he should fall, that he should at all times and upon all occasions apply to himself the highest and holiest sayings of the holiest men. This I could see was done as a matter of form, pretty much as in the days of etiquette, phrases of deep humility, ardent devotion, and devoted friendship were used as matters of mere politeness.

I also took notice that certain phrases in their words and their original use, expressive of ardent emotion and deep feeling, had been stereotyped as it were, and were now employed as a sort of catch-word. Men used them in a common-place technical way. They were a kind of paper currency in religion, and by venting them they got credit for the existence in themselves of all the words expressed.

I looked to our Church, and in her truly pious members whom I had known I saw not a vestige of such talk, nor any thing in the Scriptures that seemed to make it the duty of a Christian man. And every time I listened to what the dissenters call "religious conversation" I felt disgusted; I could not bear to converse in this way; I could not with patience hear others do so. The whole system seemed to me hollow, artificial, and insincere. It seems so still.

For I cannot but consider that if Christian men have these high and rapturous feelings of "love to God," of "rejoicing in the redemption which our blessed Lord has wrought for us," of "total and entire acquiescence in his will," they are spoiled by the attempt to express them in words; language cannot be a vehicle for them; they are too deep, too subtle, and too delicate to be expressed by the coarse medium of language. I consider that when a Christian has such feelings, as most Christians who are sincere will have them at times, they are for him a sort of last stamp and perfect witness to the truth he has adopted and acted upon, a witness to him alone. They have a double use, and neither of their uses in words; the first as a secret spring and internal inducement to a course of life and actions raised above the ordinary motives of life; the second as a secret incense from the heart arising, unseen of men, unknown and unboasted of, to the God of heaven and earth. Their uses then, I think, according to their nature, to be for action, true energetic action in our sphere of duty, and contemplation, considered as a religious practice, daily carried out in life.

On these views silence seems a true and real encouragement to such feelings; and talking of them most injurious to their uses and their growth. And, indeed, in life all true and tender feeling is silent. The coarser and more violent emotions, then, are the only ones that seek vent in words. The best and purest feelings and affections,—in them all, the saying of the old poet is true, that "silence is the floodgate of the deeper heart." And words, even when we most powerfully try to unfold them to our brethren, ever babble and stammer in the attempt.

I have seen that a perpetual attempt of dissenters is to speak forth these feelings. Thereby they think to kindle them in others. They are led to look upon this as the purpose for which they are given, hence they do not wish to leave such thoughts unexpressed and unrevealed. I do consider the attempt nugatory and little less than a profanation; about as unsuitable a course of conduct as if a wife were perpetually in all companies to declare in the most fervid language how ardently she loved her husband, or a child his parent. Nature says in such a case, "Praise *him* as much as you wish, but say nothing of the fervor of *your* affections, else you praise yourself as much." So seems it to me with regard to God and our feelings towards Him. If we have such feelings, in God's name let us rejoice in them, and let them show themselves in action; but why open and display, or seem to display them to every chance customer whose heart is as unknown to us as ours to him?

I have not, Mr. Editor, seen any deficiency of true feeling in Church people. I have seen at the Holy Communion, at Baptism, and Confirmation, men and women, no excitable or brawling enthusiasts, but true and sober-minded Christians, overpowered and weeping. And I have ever taken notice that those around them recognized the sanctity of such emotion, and the privilege it has of silence. I have seen, too, the value of "silent emotion" that is followed by no exhaustion, no enfeeblement of body or of soul, but gives increased energy of action and power of purpose,—such power and energy as never is given by any feeling raised by words, and venting itself in the same.

Ever, Mr. Editor, have I believed that the Church is the most practical form and the most real. And this has been to me one of the greatest confirmations of this belief, that I have seen it an instinct in her sons to turn their feelings to what I must think is the true and proper use of them, and to hold and draw back from the attempt at blazoning them forth to the eyes of men.

The reason, then, why "we have no religion" is plain; the reason why they will not believe that we can have is evident too. We will not "talk religion." Churchmen will not apply to themselves the words of Scripture in this way, they will not debate upon their feelings, they will offer no sacrifice when self must receive a part in the offering of praise and thanksgiving which the tongue essays to offer to God. And therefore "they have no religion;" they do not show that sign* which all count the criterion of a profession, they "do not tell what God has done for them."† They make it not a subject of stale common-place talk,—how can they "have any religion?"

We cannot remove this prejudice,—let us then be silent. Let us use our feelings as a motive and a spring of action; or if they overflow let it be in secret prayer, or in that calm and habitual contemplation which was a favorite employment of the saints of old, but now is much decayed by this "talking religion." For religion is no vocabulary of phrases to be bandied about from man to man—no code of signals or system of pass-words for Christians to recognize one another by, but a life whose root we may feel but cannot lay bare to ourselves or our fellows—a fountain to whose source we cannot penetrate—a way that we are not able to mark out, so that all windings shall be perceptible to our fellow travellers.

Work—feeling—words,—these are the three moulds in which man has striven to cast it; three lines by which he has attempted to fathom its depths—work, practical, actual, real work for our Lord; this is the soil and ground of all true fruit, as in the physical world heat and moisture, that they may be productive, require the natural soil. A religion of work—this was that of the men of old, and there was with them no lack of the other two. A religion of mere feeling without work—this has been tried too; it has ended for those who adopted it in mad fanaticism. But a religion of words,—whose chief instrument of propagation and increase is talk, whose test and criterion is talk, whose mode of intercommunion between man and man is talk, is a something that never yet has stood upon the earth—a pitiful absurdity, the conception and engendering of which was kept for these our latter days;—with what success in the realization thereof all men have seen.

W. A.

For the Churchman.

Mr. Editor,—It is often a source of regret to me, to observe how much of the effect and beauty of that most solemn portion of our Church service, the Litany, is lost, from the manner in which it is read. It is obvious, both from the construction of the sentences and from their punctuation, that the petitions, which are embraced in the latter portion of this form of prayer, are made conjointly by the priest and people, the former rehearsing the particular subject of each, and the latter concluding the supplication with the words "We beseech thee to hear us, Good Lord."

There is something so solemn, so animating, so calculated to keep alive the spirit of devotion, in this united action, that it grieves me whenever (and how constantly is it so?) I hear the portion allotted to the minister read with an accent, which is entirely at variance with the obvious sense of the whole: as though his portion closed the sentence, and the response of the people was nothing more than a disconnected ejaculation, a constantly reiterated petition to engage the audience of the Deity.

Proportionate to the regret which this mistake occasions, has always been the satisfaction I have experienced, when I have listened to and taken part in this beautiful service, when the minister has sustained his voice at the close of his petition, and permitted the response to come in with its full and proper effect, giving force, animation and solemnity to the whole. Nor have I failed to observe and feel, on such occasions, the mutual reaction of the spirit and fervor of devotion upon the people and the priest, which this union and blending of prayer and supplication is so well calculated to produce.

There is no danger to which those, who are called to repeat habitually the same form of words, are more liable, than to fall into a set manner of accent and intonation, the improprieties of which, if any, escape their own observation. It is this, beyond a doubt, from which the habit has originated, which the insensible, but powerful influence of unintentional imitation has tended to perpetuate: but it is a fault, which many are not free from, even of those who read the other portions of the service with feeling and propriety.

S.

For the Churchman.

Whitsuntide.

AWE rests upon Jerusalem,
  The Church is gathered there,
And waits the Saviour's promised Gift,
  In Reverence, Faith, and Prayer.

The Crucified hath risen again,
  Ascending unto Heaven,
And now on Pentecostal morn,
  The Holy Ghost is given.

With mighty sound, and glorious light,
  This sign from God hath come,
And rests with power on each heart,
  With flame upon each tongue.

And how went forth those holy men,
  First Shepherds of Christ's fold?
With hearts of confidence and joy,
  And full assurance bold?

"*Fear came on every soul,*" we read,
  And on that blessed day,
Three thousand souls to Baptism brought,
  Were washed from sin away.

In unity which Christ enjoins
  They steadfastly abode,
And doctrines which Apostles' taught
  They knew had come from God.

And in the Holy Eucharist,
  As in the solemn prayers,
What marvel that the grace of God
  And Heavenly gifts were theirs?

Then in this path of holy love
  Which saints of old have trod,
Let us in Faith's obedience bide,
  Still travelling home to God.

B.

W. P., May, 1844.

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* "Such a one has got religion,—he spoke in meeting last night"—*Common Saying.*

† "Come brother P., tell what the Lord has done for you."

The Churchman.

New-York: Saturday, May 25, 1844.

We devote a large space to-day to extracts from English papers by the Hibernia.

The most painful intelligence is the death of Dr. Boyton, whose noble efforts to raise the members of the degraded Church of Ireland to a sense of her spiritual character and rights, had endeared his name to all sound Churchmen.

The appointment of "Readers" in the diocese of London shows the deep sense which is felt of spiritual destitution and an anxious desire to meet it.

The rejection of Mr. Macmullen, in Oxford, is a new triumph for the Socinian party. The next arrival will probably inform us that the Convocation of the University have rejected the statute by which it is proposed to legalize the narrow-minded course projected and commenced by Dr. Hampden. The authorities seem to find it a hard matter to hold the scales in equilibrium.

The two exercises read by Mr. Macmullen have been published, and will, we hope, be speedily reprinted among us. The following conversation took place after the delivery of the rejected exercise:—

Examination of Mr. Macmullen by Dr. Hampden, in the Divinity School, Oxford, April 18, 1844.

Dr H.—You have stated rightly in your Exercise that the Church of England maintains the doctrine of the real presence of Christ in the sacrament. We all acknowledge the real presence. I wish to know whether you hold that the presence is in the elements as well as in the faithful receiver?

Mr M.—I have not entered upon that question. My object has been, not to define any thing at all dogmatically upon the subject, but to show that the most esteemed divines of the Church of England have taught, and that the Church has suffered them to teach, that there is a change of some kind in the elements.

Dr. H.—Do you mean to say that there is such a change that the body and blood of Christ are in the elements *as in their subject?*

Mr. M.—I have expressed no opinion at all upon this point.

Dr. H.—The Church of England teaches that there is no change in the elements apart from their reception by the faithful.

Mr. M.—Will you be so good as to state any formulary of the Church which says so?

Dr. H.—The article says that the body of Christ is given, taken, and eaten only after an heavenly and spiritual manner.

Mr. M.—I believe that too.

Dr. H.—And that the means whereby the body of Christ is received and eaten in the Supper is faith. And if you had gone on with your quotation from Bishop Taylor, you would have seen that he said the change was a spiritual and a sacramental one.

Mr. M.—I have merely adduced these authorities, as I expressly said, to show that the divines of the English Church had freely made use of the word *change* in application to the elements themselves.

Dr. H.—You have said that there is a change, and I want to know the nature of that change; because, as Hooker says, if it is in the elements apart from their reception by the faithful communicant, it must be believed to be either by the *mode* of transubstantiation or of consubstantiation.

Mr. M.—I believe neither the one nor the other.

Dr. H—There can be no other way.

Mr. M.—I do not profess such an understanding of divine mysteries as to say there is no other conceivable way.

Dr H.—This is no question about the understanding of a mystery, but as to the defining of a term which you have used. You have said that the elements are changed in themselves. Is that so?

Mr. M. then referred to a passage in his Exercise, which we extract at length from the printed copy: "Now certainly the very order and rite of consecration itself in our Book of Common Prayer is a presumption in favor of the view that the Church of England does teach that the sacramental elements are themselves changed into the body and blood of Christ."

Dr H.—Then to an Exercise of this kind I must say, *Non sufficit pro forma.*

The Letter of Rev. Mr. Noel is a new confirmation of Mr. Barnes's "Position," &c.

Besides the notice of Dr. Jarvis's Sermon in another column, we find the following in the English Churchman:—

WORLDLY AND CHRISTIAN EDUCATION COMPARED, (Rivingtons & Burns, pp. 19) is an interesting and able discourse by Dr. Jarvis, a learned and eminent divine of the American Church, now on a visit to this country, and who (thanks to the recent repeal of an offensive enactment for the power to do so) has been giving various practical illustrations of the communion between the two Churches, by preaching for two or three of our local charities. We rejoice at having to record this pleasing circumstance. Dr. Jarvis's immediate object in visiting England, is, we understand, to increase his materials for an elaborate work on Ecclesiastical Chronology, which he is about to publish.

In the Presbyterian of last week we met with an extract from the Address of the Bishops of the Methodist denomination to their Conference in regard to "Papal and Prelatical Claims." We dismiss the part relating to the Romanists, and retain that which relates more especially to ourselves.

We are pleased with the directness with which the Methodist Bishops carry out Church principles to their legitimate results. We allude particularly to the second and third paragraph of the following extract. Such logic must sharpen the wits of Low Churchmen. We thank them also for the confidence they express in the fourth paragraph "in the soundness of the faith and genuineness of the piety" of our clergy and laity, though we confess ourselves quite unable to reconcile this with the *unsettling, removing* process indicated in the fifth paragraph. In this last particular the Methodist Bishops advance statements which are in the teeth of facts; those professing Christians who have separated from the ministry, having become defective and corrupt in the faith of Christ. We are aware of no exception to this rule in this or any other country.—Good works are the fruit of faith.

It is unworthy of the Methodist Bishops to represent us as holding the Bible to be a defective rule of Faith. There is no defect in the Bible; it is the treasury of heavenly wisdom, and answers all the purposes for which its divine Author intended it. The defect referred to lies in those who apply the Bible to purposes for which it was never designed; who separate it from the Church, and thus read it under a false bias, which makes them apt to pervert its meaning and to lose the fulness of its wisdom.

But it is not to the measures of the Papal hierarchy alone that we must look as distinguishing the period at which we speak. Countries professedly Protestant have become the theatres of transactions of the deepest interest to all Christians who would maintain the supremacy of the Holy Scriptures, and the purity and spirituality of the Church Catholic, in the ministration of the word, and ordinances, and discipline of Christ. The high assumptions of the prelatical dignitaries of the National Establishment of England, and the corresponding pretensions of "High Churchmen" in our own country, are too strongly marked as significant "signs of the times" to pass unobserved by those denominations of Christians who are without the visible pale of "the Church" urging such claims to exclusive divine rights. Were this a question of simple abstract theory only, non-conforming and dissenting Churches might very safely retire from the field, and leave the controversy to be conducted and settled by the hostile champions of either party in "the only true apostolical Church." But when the subject is viewed in its true aspect, as involving important doctrines of Scripture revelation, and results of momentous concern, not only to all Christian Churches not having derived their ministerial functions in the regular order of the pretended "divine apostolical succession," but also to millions of a fallen world, who, it is to be feared, will never be gathered into the fold of Christ, and have "the pure word of God preached, and the sacraments duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same," if they are to depend on these "successors of the apostles" to convey to them such inestimable blessings, it must be considered of sufficient importance to call into requisition the united, vigorous, and persevering effort of the whole body of Protestant Christians who disclaim such high pretensions.

It is too obvious to be denied, that, if these claims can be sustained by the authority of Holy Scripture, there is no valid Christian ministry—that is, no ministry authorized and approved by Christ, or called according to his will by the Holy Ghost, which has not been instituted by the consecration of an *order* who are the regular and authorized successors of the holy apostles in an uninterrupted line of descent.

Upon the same premises it is equally certain that there is no body of Christians, by whatever name or title it may be known, which has any valid claim to be a Church, according to Christ's institution, which is not constituted by, and in connection with, a ministry receiving all its authority by virtue of this unbroken apostolic succession: and consequently, that the sacraments of Christ, administered out of this order of succession, are as invalid, not to say profane, as would have been the services, under the law which God had exclusively committed to the priesthood, had they been performed by other hands.

Now, we in common with all other non-conforming and dissenting Christians, repudiate these high and exclusive pretensions; firmly believing that they cannot be sustained by Holy Scripture, by tradition, or by any authority of the early fathers. And whatever confidence we may have in the soundness of the faith, and genuineness of the piety, (and we rejoice to have such confidence,) both of clergy and laity in a Church which claims such exclusive right, we cannot relinquish what we believe to be our "high calling of God" to the pretensions of men, however distinguished, founded on a succession which, we are firmly persuaded, is without authority from any institution of Christ, or his holy apostles, and which, as we believe, Omniscience itself cannot trace.

To make the validity of the ministry of the word and ordinances of Christ depend, to say the least, upon such doubtful authority, is to unsettle, if not remove, that sure foundation of apostolic doctrine on which the Church of Christ is built. It neutralizes that fundamental truth of the Gospel revelation, that the ministry appointed and perpetuated in Christ's kingdom upon earth involves these essential doctrines:—The special calling of God by the Holy Ghost—the abiding influence of the same Holy Spirit—purity of doctrine, according to the only and sufficient *rule* of faith—a spiritual union with Christ, the living and only Head of his Church—and a life of sincere and humble obedience to his commands. The practical results of such a theory are natural and obvious.

The Holy Scriptures, as the unadulterated fountain of truth, are the surest safeguard against the prevalence of these Papal and prelatical dogmas. If the Bible is prohibited, or its defect as a rule of faith and practice maintained, as the means of giving currency to the most dangerous and fatal errors, it is the sound policy, as well as the sacred duty, of the friends of evangelical truth and godliness to use their utmost efforts to put this blessed book into as many hands as possible; and to circulate it both at home and in foreign lands to the utmost extent of their ability.

AN ADDRESS, *on the occasion of laying the Corner Stone of the Free Mission Church of the Holy Cross, in the City of Troy, Thursday, (St. Mark's,) April 25, 1844.*

A little scole of Cristen folk ther stood
Doun at the ferther ende, in which ther were
Children an hope comen of Cristen blood,
That learned in that scole yere by yere,
Swiche manere doctrine as men used there:
This is to say to singen and to rede,
As smale children dou in hir childhede.

CHAUCER.

By ROBERT B. VAN KLEECK, A. M., *Rector of St. Paul's Church.* Troy, N. Y.: Young & Hartt, 216 River street. 1844.

We are pleased with the evidence furnished by this address that the Churchmen of Troy remain steadfast in their allegiance to the Church, notwithstanding the efforts which have been made to sow in the diocese the seeds of disaffection and division. A copy of the address was requested for publication by several of the leading Churchmen in that place, who have thus expressed their concurrence in the following sound and Catholic principles:

The principles distinctly recognized, and ever here to be promoted and maintained, are those of the "Protestant Episcopal Church in these United States;" a pure branch of "the One Holy, and Apostolic Church," built as we verily believe "on the foundation of the Apostles and Prophets, Jesus Christ himself being the Head Corner Stone:" *Protestant,* as purged from Papal errors and corruptions; on the happy basis of the English Reformation, retaining what has been held "always, every where, by all;" and protesting steadily, impartially, and continually, against all errors and departures from the truth and order of the Gospel, whether at Rome or Geneva, whether assailing the pure doctrines of the early faith, or the conservative principles of apostolic order. She is *Episcopal* in her Ministry of three orders, as derived from Christ himself and his Apostles; guided in all things from above, in the oft assailed but still unbroken line of *Apostolical Succession;* the bright and golden chain, with a *sure hook to hang upon*—its firm hold on Christ and his unfailing promise, "Lo I am with you always:" its witness, all antiquity, the universal voice of eastern Christendom, the consentient testimony of a large majority of Christians now, the test of Scripture rightly understood and candidly applied; and the witness of all history and experience to the Episcopacy, as an important bulwark of the faith and safeguard of the truth of God. To this Church, in her doctrines also, will this sacred building be devoted, those doctrines, scriptural, pure, conservative, moderate and liberal; alike removed from the inventions of philosophy and the errors of heresy and schism; embodying the truth of Scripture, and "the faith once delivered to the saints;" giving honor to God, the ever blessed Trinity, to Christ the only Saviour, God and man, to God the Holy Ghost, the Comforter and Sanctifer of the faithful—setting forth our natural depravity and corruption—the atonement of Christ, "as a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world:" the necessity of "repentance toward God, and faith toward our Lord Jesus Christ"—"that we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, and not for our own merits and deservings;" and yet that "good works are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, inasmuch as by them a lively faith may be as evidently known, as a tree is discerned by its fruit"—that we are renewed and sanctified by the Holy Ghost; that "Christ hath ordained two sacraments in his Church, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord," as universally binding and precious means of grace: that we look for the resurrection of the dead, the general judgment, and the life of the world to come; for the righteous, everlasting joy and felicity; and for the wicked, the "the bitter pains of eternal death."

THE DOCTRINES OF THE EPISCOPAL CHURCH NOT ROMISH. *An Address of the Right Rev.* WILLIAM MEADE *to the Convention of the Episcopal Church of Virginia, at the close of his Annual Report. Delivered in Lynchburgh, Va., May 16th, 1844.*

The Address and the Appendix make a closely printed pamphlet of thirty-six pages. We have read the whole, and the perusal has suggested one question, (and but one,) which is likely to be intelligible to those whose views are formed on the Calvinistic basis, and which therefore, *of course,* does not relate either to the Eucharist or to Baptismal Regeneration. The question which we venture to propound is simply this: How came the word "Protestant" to be omitted before "Episcopal" on the title page of this address? If the omission occurred but once, we might think it undesigned; but when we find it occurring twice, twice on the same page! we can say with literal truth that the alarm which it excites in our bosom for the safety of our "Protestant" Church, is such as is impossible to be expressed.

HAPPY HOURS; *or the Home Story Book. By Mary Cherwell. With illustrations from Designs by Gilbert.* New York: Wiley & Putnam, No. 161 Broadway.

THE YOUNG AMERICAN'S LIBRARY, *No. 1:* New York and London. Wiley & Putnam. 1844.

Both these books deserve the attention of parents, as great pains have been taken to make them pleasing to children.

"The Evergreen, or Church Offering for all Seasons," a religious and miscellaneous journal published in Connecticut, is, we believe, sound in its views and worthy of the patronage of Churchmen.

We are requested to state that Mr. Henry M. Onderdonk, 25 John street, has been appointed agent for this city, to receive subscriptions and payments in advance for the above work. The numbers already issued may be found upon his counter.

At a meeting of the Convention of Mississippi, at Jackson, on the 3d inst., the Rev. F. L. Hawks, D.D., was elected Bishop of that diocese.

Clerical Changes.

Rev. Smith Pyne, Rector of Calvary Church, of this city, has accepted the call of the Vestry of St. John's Church, Washington, to be assistant to the Rev. Mr. Hawley.

The Rev. R. Hubbard having resigned the missionary station at Stillwater and Mechanicsville, has removed to Waterford, Saratoga county, N. Y., to which place he requests that all letters and communications for him may be directed.

The Rev. S. B. Bostwick having accepted a call to Brandon, Rutland county, Vermont, requests that all letters and papers be directed to him at that place.

The Rev. Professor Reynolds has taken letters dimissory from the Diocese of Dalaware to that of New Jersey, and has fixed his residence at Burlington, where he desires his letters and papers to be addressed.

The Rev. Alfred A. Miller has taken letters of dismission from the Diocese of Pennsylvania to that of Maryland.

The Rev. Azariah Prior has been received into the Diocese of Pennsylvania, upon letters of dismission from Bishop Kemper.

The Rev. Nathaniel Sprague, late rector of St. Paul's Church, Royalton, has removed to Drewsville, N. H.

The Rev. Hobart Williams having been received into the Diocese of Rhode Island with a letter of dismission from the Bishop of Western New York, has accordingly changed his canonical residence.

Mr. Sanford J. Horton, A. B., a candidate for Holy Orders has been transferred to the Diocese of Rhode Island, with a letter of dismission from the Bishop of Connecticut.

The Rev. Thomas H. Vail, rector of St. John's Church, Essex, Conn., has accepted an invitation to the rectorship of Christ Church, Westerly, R. I.

For the Churchman.

New York Prot. Epis. Mission Society.

The Thirteenth Anniversary of the New York Protestant Episcopal City Mission Society was celebrated in St. Thomas's Church, on the evening of the fifth Sunday after Easter, May 12.

The Evening Service was said by the Rev. Mr. Balch, of St. Bartholomew's, assisted by the Rev. Mr. Pyne, of Calvary Church, who read the lesson. The annual report of the Board of Managers was then read by the Rev. Mr. Pyne. It is written with great ability, and was listened to with deep attention. The reports of the several missionaries were incorporated with the report of the Board. They contain facts of the most thrilling interest, and exhibit a good degree of prosperity. The number of Communicants is uncommonly large. The Church of the Epiphany over five hundred. The amount of good effected by the missionaries in providing for the sick and destitute with alms received from the benevolent, and in bringing them within the hospitable doors of the sanctuary and breaking to them the bread of life, is worthy of our most grateful thanks.

After the reading of the excellent report, the Rev. Dr. Henry, of St. John's, Brooklyn, made a few remarks, urging the importance of fulfilling the divine command, to "preach the gospel to every creature," and setting forth the duty of the Church to provide the ministry and sacraments in abundant profusion for the multitudes in this city "perishing for lack of knowledge." He was followed by the Rev. Professor Haight, of All Saints, who took a wide survey of the lamentable deficiency of church accommodation in this city. The facts stated by him are truly apalling and should awaken the energies and zeal of Churchmen in behalf of the City Mission Society. Mr. Haight appealed to the audience to view the subject in the light of philanthropy and benevolence, and see if there was not sufficient ground on the score of personal safety, and the safety of their property, to arouse their interest in behalf of this institution. He concluded his remarks, which were listened to with profound attention and marked interest, by considering the subject with reference to eternity, and drew a picture of the guilt which would rest upon our heads if by our neglect so many immortal souls as are daily going down to the grave, should perish everlastingly. A collection was then made in behalf of the Society amounting to 116 dollars, and the concluding devotions conducted by the Rev. Mr. Balch.

The congregation was large, but not near as large as it should be on an occasion of such importance.

Although we have great reason for gratitude that the incumbents of the different stations report such an encouraging state of things, yet there is cause for deep regret that such an apathy should exist among us in regard to an institution of such great usefulness. We have no more churches and no more missionaries than we had ten years ago, while our population is increasing with such rapidity that we can scarcely keep pace with it.

How long will those whom God has blessed with an overflowing abundance suffer this Society to drag on, year after year, scarcely able to sustain the stations already existing, and without the power to add a single new one. Will not some one among the rich, follow the example of a mother in Israel of another city of this Diocese, who ever noble in good works is now erecting the Church of the Holy Cross, where through all time the sacraments of the Church and the preaching of the gospel may be had by "all people, without money and without price."

Multitudes in this city are day after day hurried into eternity unwashed with the laver of regeneration, unfed with the sacramental body and blood of Christ, unsung with the Church's requiem for the dead.

There are many in this city who have not so much as heard of a Saviour, who have never been within the Lord's temple, who are total strangers to any religious privileges. Oh let us no longer deny them the blessings of the Holy Church, but give the means to the City Mission Society to carry out the principles for which it was instituted, so that in every portion of this growing metropolis the heavenward pointing spire of temples consecrated to the Lord may bid all people come, where the daily sacrifice of prayer and praise and oft-repeated sacramental thanksgivings shall give them some foretaste of the joys which are at God's right hand forevermore.

CONFIRMED.—In Philadelphia, by Bishop H. U. Onderdonk, D. D., on Sunday last, 54 persons in St. Andrew's Church in the morning, and 4 in St. Mathew's in the afternoon.

From the London Church Intelligencer.

Association for providing Scripture Readers in connection with the Church of England.

Under the Sanction of the Lord Bishop of London and the Lord Bishop of Winchester.

COMMITTEE.—The Earl of Denbigh; Lord Francis Egerton, M.P.; Viscount Sandon, M.P.; Lord Ashley, M.P.; Lord Howard, M. P.; Lord Henry Cholmondeley; Lord Robert Grosvenor, M.P.; Lord Teignmouth; Hon. Wm. F. Cowper, M.P.; Rt. Hon. Sir G. Grey, Bart. M.P.; Sir Robert H. Inglis, Bart.; Sir Walter R. Farquhar, Bart.; Charles J. Bevan, Esq.; J. C. Colquhoun, Esq., M.P.; J. J. Cummins, Esq.; Geo. Carr Glyn, Esq.; Robert Hanbury, Esq.; Henry Kingscote, Esq.; John Labouchere, Esq.; William Malton, Esq.; Oswald Mosley, Esq.; with power to add to their number.

TREASURER.—Sir Walter R. Farquhar, Bart.

HONORARY SECRETARY.—Henry Kingscote, Esq.

At a meeting held on the 18th of March, 1844, (by adjournment from and after several preliminary meetings,) the following resolutions were agreed to:—

1. That it is highly desirable to give the fullest effect to the Parochial System, and to supply to the people those private ministrations which, in popular parishes, the clergy of themselves are unable adequately to afford.

2. That in order to advance this great object, an Association be formed for the purpose of providing for the metropolitan parishes in the Dioceses of London and Winchester, Lay Scripture Readers, whose duty it shall be to read the Scriptures from house to house.

3. That such Lay Scripture Readers shall be Communicants in the Church of England—that they shall be selected by the clergy of the respective districts, or by the Committee,—that their appointment shall be solely vested in the Committee, but that the Readers shall be under the control of the clergy, who may suspend them from performing their functions, on giving notice to the Committee; that in no case shall any Reader be appointed to or continund in any parish or district against the will of its incumbent or officiating minister, and that the sanction of the Bishop shall be required to each appointment.

4. That the Scripture Readers assigned by the Committee shall, previous to their appointment, undergo such examinations as the Committee may direct; that their time be either wholly or partially engaged in the work of Scripture Reading, according to circumstances; that the Committee shall make their payments through the clergy of the several parishes or districts to which the Readers may be assigned (the clergy being responsible for the due performance of the Readers' duties,) and that the engagements of such Readers shall be terminable by the Committee at the expiration of three months.

The persons offering themselves as Scripture Readers will be examined by clergymen selected by the Committee, and approved of by the Bishop.

Readers will be immediately appointed to each of the Parochial Districts in Bethnal Green, and others will be engaged with as little delay as possible for the most destitute parishes on the Surrey side of the River Thames. The number of Readers, and their sphere of operations, will be extended in proportion to the funds placed at the disposal of the Committee, and it is hoped that by the means proposed, and under the Divine blessing, religious truth will be disseminated, sound piety inculcated, the observance and love of the public ministrations of the Church induced and fostered, and an active impulse given to Church Extension in its most enlarged and comprehensive sense.

Donations and Subscriptions will be received by the members of the Committee; by the Treasurer, at the Bank of Messrs. Herries, Farquhar & Co, 16 St. James's street; by Messrs. Glyn, Halifax, Mills & Co., 69 Lombard street; by Messrs. Williams, Deacon, Labouchere & Co., Birchin Lane; and by the Secretary, Mr. Haly, at the Office of the Association, No. 4 St. Martin's Place, Trafalgar Square.

4 St. Martin's Place, Trafalgar Square,
April 6, 1844.

INSTRUCTIONS FOR SCRIPTURE READERS.

1. You are to visit in your district *from house to house,* for the purpose of reading the Scriptures to the poor, accompanying such reading with plain remarks, pointing their attention to the Saviour of whom they testify.

2. Remember that your principal object must be, to call attention to the Scriptures, strongly urging, upon their authority, the sin of neglecting them, setting them forth as the only infallible rule of faith and practice, as "able to make men wise unto salvation, through faith which is in Christ Jesus."

3. You are strictly prohibited from carrying about with you, for the purpose of reading to the people, or of distributing among them, any book or publication, but the Scriptures of the Old and New Testament, and the Book of Common Prayer; taking care to avoid, as much as possible, all controversy.

4. You are strictly prohibited from PREACHING, either in houses or elsewhere.

5. Urge upon all persons you visit the duty of attending the public worship of God in the Church; inculcate upon parents the duty of training up their children in the way they should go, and of procuring for them week-day and Sunday-school instruction. In any particular case which seems to call for the visit of the parochial clergyman, report it forthwith to him.

6. You are to be engaged in the work of Scripture reading every day, except Sunday, on an average six hours a day.

7. You are directed to keep a regular journal of each day's proceedings, noting carefully the parties visited, and mentioning the portions of Scripture read by you on each occasion. You must not suffer the preparation of your journal to interfere with more important duties. Let it be a plain narration of facts, briefly but accurately stated. Trust as little as possible to memory; but, at farthest, note the transaction of each day before the close of the next. Your journal must at all times be open to the inspection of the clergyman of your district, and must be deposited with him at the end of every three months, and it will be finally retained by him, after having been transmitted to the committee for their information.

8. Let it be your constant endeavor to adorn the doctrine of God your Saviour, by your life and conversation; and to this end be diligent in the study of Holy Scripture; attend on all the ordinances and means of grace; and cultivate a spirit of prayer.

From the London Church Intelligencer.

The Hon. and Rev. Baptist W. Noel and Schism.

[The following is said to be a copy of Mr. Noel's Circular sent to the Students of St. David's College, Lampeter, to seduce them into the destructive sin of Schism:]—

"London, February 16, 1844.

"SIR,—It is an undeniable fact that a considerable body of the clergy are becoming more and more dissatisfied with the Baptismal Service, especially when they see how it has been perverted by the Tractarians.

"Some parts of this service, as well as of the Catechism, have given a sort of legitimacy to one of the most dangerous errors which have ever agitated the Church of Christ. The doctrine of Baptismal Regeneration is believed and taught by a vast majority of the clergy at the present time, without the least check or restraint from the Bishops. Nay, it is to be feared that nearly all our prelates are infected with the same heresy. For some years past an attempt has been made to revive the delusions and superstitions of the Papacy, while the active agents in this work are still permitted to retain their emoluments and preferments undisturbed. The worldly character of the National Establishment, (the necessary effect of its connection with the State,) has long been a cause of grief to her most pious and conscientious members, who have mourned in secret over the withered and desolate condition of the Lord's vineyard. It need scarcely be added, that the strifes, divisions, and heresies which prevail, and which are spreading more widely than ever, have made our established Church a bye-word to the whole of Christendom. What, then, is to be done, in order to remedy these enormous evils? The conviction is daily gaining ground, that nothing but a revised Liturgy, and the formation of a distinct Protestant Episcopal Church, can meet the exigency of the case, or secure for us the blessing of that God who is the 'author of peace and the lover of concord.' It is proposed, therefore, as a preliminary measure, that a committee be formed, consisting of clergymen and laymen, with a view to promote friendly discussion on the subject, and to consider what may be the best means for carrying the scheme into effect. If you approve of the object, I shall have much pleasure in adding your name to the list of gentlemen who have already given in their adhesion. As to the revision of the Liturgy, I beg to state that it is intended to remodel it *somewhat* on the plan proposed by the Rev. John Riland, in a work entitled 'An Attempt towards an Analysis, &c. of the Book of Common Prayer,' published by Hamilton & Co.

"I am, &c."

From the London Church Intelligencer.

Worldly and Christian Education Compared.

A Sermon preached in St. John's Church, South Hackney, on the first Sunday after Easter, 1844, in aid of the Parochial Schools. By the Rev. SAMUEL FARMAR JARVIS, D. D. LL. D., a Presbyter of the Reformed Catholic Church in the United States. Printed at the request of the Churchwardens and Vestry. London: Rivingtons, 8vo. Pp. 19.

We have much pleasure in calling the attention of our readers to this sound Catholic, and, in every respect, admirable Sermon of Dr. Jarvis, who is already well known to them as the author of a new valuable pamphlet, of which we gave nearly all in our columns some time ago. He is one of the ablest theologians in the American Church, and will soon, we trust, be called upon to bear the mitre, and to render his valuable services to the Church, in that, the highest office which she has to bestow. The Rev. Doctor's Preface to this Sermon contains matter so very interesting, that we give it entire, not doubting that it will induce many to read the sermon itself:—

"The author of the following Sermon, being unexpectedly asked to publish it, thinks proper to say a few words, by way of preface, to his readers. His words need be few, and will chiefly spring from the contrast of past and present feelings, as a Priest of the Most High God. When he was last in England, there seemed to be a very general forgetfulness that the Church in Great Britain and Ireland was anything more than a close corporation, created, in the first place, by Royal Authority, and afterwards modified and governed by Acts of Parliament. While, therefore, the author was received personally with the most courteous hospitality, he found that his sacerdotal character was hardly recognized. How great the change now! He is everywhere received as a dear friend and brother in the Holy Communion of the Catholic Church. He is not looked upon as a stranger and foreigner, but as a member of the same household of faith. Whence this change? It proceeds from that Holy Spirit of love and unity, who presides invisibly over the one holy Catholic and Apostolic Church. The author wishes here to record his devout thankfulness for the change. The Church of England, when she threw off the usurped supremacy of the Bishop of Rome, and cleansed her sanctuary from corruption, did not alter her Apostolic and essentially Catholic character. It pleased God, in his wise Providence, to permit a separation from all the institutions of worldly policy, in Scotland, and in the United States of North America, while the close relation of Church and State has been retained in England. Yet the Church is the same in England, in Scotland, and America, and so it must and will be, wherever extended—the mediatorial kingdom of our blessed Lord and Saviour Jesus Christ, governed by His officers, regulated by His laws, preserved by His institutions. Whether, as the Church of England, possessed of worldly grandeur—whether, as the Catholic remainder of the Church of Scotland, cast down by persecution and spoliation, but not destroyed—or, as the Protestant Episcopal Church in the United States, poor, yet making many rich; all are sound members of the one holy Catholic and Apostolic Church. To exhibit this truth with the greater simplicity, the author has called himself, on the title page, a Presbyter of the Reformed Catholic Church in the United States; *reformed*, as being cleansed from the pollutions of that corrupt Church which has dared to assume to itself the exclusive name of Catholic; and *Catholic*, as holding that Christian verity which has been held always, everywhere, and by all Apostolic Churches. He has no objection to the term Protestant, as expressing a solemn protest against the errors of the Church of Rome. But it is a negative expression; and is borne by those who, in their opposition to Rome, have departed from the Catholic faith so widely, that it is absolutely necessary for true Catholics to declare, that with such they hold no communion or sympathy. As for the term Episcopal Church, it is objectionable for its tautology, and it tends to the unsound opinion that there can be any Church without a Bishop. Such was not the doctrine of primitive times. At the Revolution, the Church in America lost the distinctive appellation of the Church of England, and adopted the name of Protestant Episcopal, to show that she inclined not to Rome on the one hand, or to the multiplied forms of ultra-Protestantism on the other. In this sense, and this sense only, does the author call himself a Protestant Episcopalian; but he prefers the simpler title of a Presbyter in the Reformed Catholic Church. He would further wish to guard against any possible misapprehension, as if by what he has said, he meant to insinuate that the Communion to which he belongs constitutes the Catholic Church exclusively. Such an assumption would be one of the worst features of Popery. The Church, as established by its Divine founder, was one; but through the corruptions of men, it has been rent by schisms, some greater and some less. A rent may tear a garment asunder, or it may injure only a few threads; yet it is still a rent. Wherever the Christian Priesthood exists, and men are made members of Christ by baptism, there is the Church; but it may be a corrupt Church, if it introduces any innovations affecting faith and morals. *They* are the true Catholics, who hold the Catholic faith pure and undefiled. Let us all not be high-minded, but fear. Let us look, not on the faults of others so much as on our own. Above all, let us be careful, even in upholding God's truth, that we do it in love. Unholy tempers and angry words endanger our own souls, and will never contribute to the increase of Christ's kingdom upon earth."

"London, April 15, 1844."

THE CHURCH OF ENGLAND WILL NEVER SUCCUMB TO POPERY.—As there is so much talk and fear of Romanism at this day, it may not be out of place to say a few words more on the subject. There can be no doubt that, in the last fourteen years, Romanism has arisen to a visible form and consistency unknown for more than a century and a half. It is not necessary to re-open the question of admitting them to political power. That is now matter of history. Its consequences, however, are evident. Never since 1688 have they shown so united a front, or avowed so plain a design. We fairly say that we think the better of them for telling us that their aim is the re-conversion of England. With their avowed belief it would be the highest sin against charity not to endeavor to bring us under the obedience of Rome. As we see them turning their powers upon England, increasing the number of their vicars apostolic and bishops coadjutors, reorganizing their ecclesiastical arrangements, founding colleges and monasteries, building sumptuous churches, and the like, we hope the more of them: they begin to seem to us less of the unreal and pseudo-liberal body we have hitherto thought them. They seem in earnest, and to be realities. All this gives, we think, good promise. For not so much as a moment do we dream of their subduing the Church of England to Romanism. The thought is a mere illusion; they were never further from it than now; never were the characteristics of Romanism more calmly and thoroughly rejected among us; never were the same characteristics less living and energetic among themselves. A learned German Catholic, speaking of the state of religion in Europe, said truly, "Catholicism is giving way under Romanism, and Romanism is giving way under Catholicism." We hope better things of them; and no one who has traced the history of their doctrinal expositions from Stapleton and Bellarmine through Sancta Clara and Bossuet to Milner and Wiseman, can fail to see that the saying of the German is most true.—*The English Review.*

ROME, April 3, 1844.—You wish me to tell you something of the state of Rome in the year 1844; I shall begin, therefore, with her secularities. The patrimony of St. Peter is at present in a very disturbed state—the exchequer almost exhausted, and nothing keeps up the state but the loan from Rothschild and the large sums of money expended by the English; the Jew first, and after that the Protestants. A large proportion of the English aristocracy spend their time in hunting, steeple-chasing, balls, dinner-parties, sight-seeing, &c.; all these and the ceremonies of St. Peter's, occupy their time from morning till night, and from night till morning.

There are great variety of reports constantly in circulation, which keep the people in a state of continual anxiety. One report is very current at this moment (the commencement of the holy week) that the four principal powers of Europe—Austria, France, Russia, and England—have some kind of political agents here, demanding the Pope's consent to abdicate his temporal sovereignty, and that they have given his holiness only twelve days to make up his mind on the subject. Another version of the story is, that the Emperor of Austria has signified to the Pope that, to insure the continuance of the tranquillity of Italy, it will be necessary that the papal states should be occupied by Austrian troops. One thing, however, is certain, that three days have been set apart for additional prayers to the virgin, to avert some great calamity that is hanging over the foredoomed city. The minds of the people appear to be exercised by the expectation of some great change, and to be prepared for it. The government is detested, and nothing but the dread of Austrian bayonets keeps them within any bounds. Another report is, that the Hungarian Bishops and Clergy have made some extraordinary demands on the Pope, which he cannot grant, and that they intend separating from the Church of Rome.—*Cor. of Dub. Mail.*

DEATH OF THE REV. DR. BOYTON.—We announce—it is unnecessary to say with feelings of deep regret and poignant sorrow—the death of the Rev. Charles Boyton, Doctor of Divinity, ex-Fellow of the University, and Vicar-General of the Diocese of Raphoe. This afflicting event took place on Tuesday morning, at his parsonage-house, near Ramelton, in the county of Donegal, and was the result of typhus fever, contracted in the performance of his clerical duties, while in attendance upon some of the humbler classes of his parishioners laboring under that afflicting epidemic.

Dr. Boyton, thus snatched away in the prime of life, and from the bosom of his family, was a person of no common powers and of no ordinary position. He attained his Fellowship at a very early age, and under circumstances the most honorable—almost unprecedented; and such was his character for talent and learning—so great his popularity as a public man—so high the estimation in which he was held in private life—that, as a tutor, his chambers became filled shortly after his ordination; and, on his retirement from college, he could claim a greater number of pupils—and of a higher class and order—the majority being fellow-commoners—than any one in his situation could ever boast. On the formation of the Brunswick Clubs, and subsequently on the establishment of the Protestant Conservative Society, Mr. Boyton sprung—almost at a bound—into the station of a political leader; and occupied a position in the public eye, which no man had previously enjoyed.—*Dublin Ev. Mail.*

On Thursday, the Rev. R. G. Macmullen read his first exercise for the degree of Bachelor of Divinity, before the Regius Professor of Divinity and numerous members of Convocation. The subject was, "The Church of England does not teach, nor can it be proved from Scripture, that any Change takes place in the Elements of Consecration in the Lord's Supper." Mr. Macmullen's exercise was rejected by the Regius Professor, as contrary to the doctrines of the Church of England on the Eucharist. The Professor, in a conversation which took place in the school at the end of the exercise, between Mr. Macmullen and himself, affirmed that the Church of England, in holding the Real Presence of Christ in the Sacrament, did not sanction his (Mr. M.'s) views of a change in the elements themselves. On Friday, at two o'clock, the candidate proceeded to read his second exercise. The subject was, "It is a mode of expression calculated to give erroneous views of Divine Revelation, to speak of 'Scripture and Catholic Tradition,' as joint authorities in the matter of Christian Doctrine." This exercise was accepted by the Regius Professor.—*Oxford Herald.*

RAPID PROGRESS OF TRACTARIANISM IN IRELAND.—At the recent meeting of the Hibernian Bible Society in Dublin, the Lord Bishop of Cashel, who acted as *Chairman*, flanked by dissenting preachers of all arms, announced to the assembly that the Trinitarian Bible Society is "*Tractarianism under another shape.*" We are sure the good Bishop does not mean that *Trinitarianism* and *Tractarianism* are the same, though many do think them identical. But we suppose he must mean that Tractarianism is put forward in the working of the Society; a wonderful and striking proof of the unprecedented progress of these opinions, as the Committee of the Trinitarian Bible Society is composed of men whose names hold an elevated place in the evangelical world.—*Church Intelligencer.*

STAINED GLASS IN ST. CHAD'S CHURCH, SHREWSBURY.—The sacred edifice of St. Chad's—the metropolitan church of Shrewsbury—has been further enriched during the past week by the kind munificence of the Rev. Richard Scott, B. D., with two additional windows of splendid stained glass, representing historical events in the life of our Saviour. The largest of the two is in the gallery to the left of the principal entrance, and represents the raising of Lazarus, from a design by one of the old masters, and founded on the interesting narrative recorded in the 11th chapter of St. John's Gospel. It forcibly pourtrays the grief of Mary and Martha, the sisters of Lazarus, who, with a sympathizing group of spectators, appear surrounding the grave situated in the hollow place of a rock, and overshadowed by bold masses of foliage; a fissure in the back ground unfolds a distant view of the town of Bethany. The Divine figure of Jesus is most effectively drawn, and forms a prominent feature on the left, being depicted with uplifted hand, as in the act of addressing himself as the man mediator to his father, and calling "Lazarus, come forth!" On the right, the body of the beloved Lazarus, supported by two individuals, is seen with loosened grave clothes re-assuming its suspended functions of animation, while the countenances of the other witnesses of this stupendous scene are varied with marked fidelity in expressions of joy, gratitude, and surprise at this wonderful display of Omnipotent power in the miraculous restoration of their friend. The several heads, twenty-five in number, are most tastefully pencilled, and the subject altogether is calculated to convey an useful and striking exercise to the mind in the development of this incident in the life of our Saviour. The window underneath, in the body of the church, represents Christ blessing little children, as stated in the Gospels of Matthew, Mark, and Luke. The Saviour appears seated beneath the ruined pillars of a Roman edifice, and shows by his extended arms regard and condescension to several children, on whom he is about to put his hands, with a blessing—to the evident satisfaction of their assembled parents. The disciples are endeavoring to prevent their being brought, and Jesus, with displeasure, is in the act of rebuking Peter for discouraging their approach to him, saying "*Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven,*" which is inscribed in Roman Characters below as the motto of the subject. Around the sides of the windows is a rich flowing Grecian border; and the whole are beautifully executed by our townsman, Mr. David Evans, who has preserved the character of the several figures with extraordinary faithfulness, and has carried out the very form and ideality of the subjects with an energy and mellowed tone of coloring that makes each sacred story speak for itself with powerful and harmonious effect.—*Eddowes's Journal.*

INDIA-RUBBER MATTING FOR CHURCHES.—The government have ordered the garrison church at Portsmouth to be covered with this extraordinary manufacture, to prevent the soldiers from suffering from rheumatism, &c., brought on by sitting with their feet on the cold stones. This example may be well followed in country churches, and especially over old vaulted places of worship. Where the dead are deposited, the escape of noxious gases is injurious to the living.—*Ch. Intel.*

From the Western Episcopalian.

NOTICE.—I hereby give notice to all whom it may concern, that I have, this day, removed the suspension of the Rev. Chauncey Colton, D D.; and that he is, from this date, restored to full standing as a Presbyter of the Protestant Episcopal Church in the Diocese of Ohio.

CHAS. P. McILVAINE,
Bishop of the Prot. Epis. Church in the
Gambier, May 3, 1844. Diocese of Ohio.

INCREASE OF THE EPISCOPAL CHURCH.—The following table—the materials of which we find in the Gospel Messenger—will show the comparative growth of the Episcopal Church in this country, from about the time of the completion of its organization, by the consecration of its first Bishop, to the present:—

In 1801 there were Clergymen,	180
1811	209
1820	239
1829	511
1841	1124
1844	1250

The increase of population in the United States, from 1790 to 1840, a period of fifty years, was a fraction over four-fold.

The increase of Clergy in the Church, from 1792 to 1841, a period of forty-nine years, exceeded six fold.

The population of the country from 1830 to 1840, increased one third. The number of communicants in the Church, from 1832 to 1841, a period of nine years, has increased more than one half, and now amounts to about sixty thousand. Truly when we look back upon the feeble beginnings of the Church in this country, we may bless God, that out of weakness she has been made comparatively strong, and to take courage to toil and pray for the increase of Zion.—*Primitive Standard.*

THEOLOGICAL WARFARE.—A number of the most distinguished clergymen, of the non-Episcopal denominations, are carrying on a warfare against Episcopacy. It operates perhaps differently from what the Reverend gentlemen intend; for we are credibly informed that a large number of clergymen, who have heretofore been connected with the Presbyterians and Congregationalists, are waiting orders in the Episcopal Church. Rev. Dr. Cox is now preaching a course of lectures in New York against Episcopacy, and the Rev. Dr. Woods, of Andover, has come out with a work in which he attempts to prove Episcopacy unscriptural. The former has two sons who are Episcopal clergymen, and the latter, a son and a son-in-law that are Episcopalians.—*Boston Post.*

"EVANGELICAL RELIGION."—It would appear by the following extract from the minutes of the Third Presbytery of Philadelphia, that the lamentable "coldness" in religion which too generally prevails, is not peculiar to those who are stigmatized as "cold formalists," and may be produced by other causes than the use of "*prescribed* forms."

"Rev. Albert Barnes spoke of the coldness of the First Church, Philadelphia. He has been in the ministry twenty years, and never, until the last communion, has he administered the Lord's Supper, without at the same time receiving additions to the number of the church. But now there are no awakenings—no conversions—not much apparent growth in grace—none seek his study to talk about the salvation of their souls."—*Banner of the Cross.*

At a meeting of the Standing Committee of the Diocese of Pennsylvania, held on Tuesday, 2d ult., Messrs. Wm. F. Bryant, Wm. Suddards, Jr., and Wm. R. Gries, were recommended to the Bishop to be received as candidates for Holy Orders; Mr. John B. Calhoun was recommended to be admitted to Deacons' Orders; and the Rev. H. T. Heister, deacon, to the priesthood.

At a meeting of the Standing Committee, held on Tuesday, the 7th inst., Messrs. Edwin Mendenhall, Edwin Harwood, and Thomas L. Franklin, were recommended to the Bishop to be admitted to Deacons' Orders; and the Rev. Thomas C. Arnold, deacon, was also recommended to be admitted to the priesthood.

On Sunday, 21st ult., in the morning, in St. Andrew's Church, Pittsburgh, Bishop Onderdonk confirmed 21 persons; in the afternoon, 18 in Christ Church, Alleghany; and in the evening, 30 in Trinity Church, Pittsburgh.

On Tuesday, 23d, 9 persons were confirmed in St. Paul's Church, Beaver county; on the 24th, 5 at Georgetown; and on the 25th, 4 at Washington, where a new parish has been organized, (of which the Rev. Enos Woodward has charge as missionary,) with 26 communicants, and very encouraging prospects.

On Sunday morning, 5th inst., in Trinity Church, Pittsburgh, Mr. Wm. J. Bakewell was admitted to the holy order of Deacons. Morning Prayer was read by the Rev. Dr. Dyer, President of the Western University of Pennsylvania; the sermon was preached by the Bishop, and the candidate presented by the Rev. Dr. Upfold. Mr. B. has been chosen the assistant minister of that parish, of which the Rev. Dr. Upfold is Rector.—*Epis. Recorder.*

We understand that His Lordship the Bishop of Montreal leaves Quebec on Monday, to undertake an arduous journey to the Red River, in the Hudson's Bay Territory, to visit the Churches, and to hold an ordination and confirmations in that quarter.—*Com. Adv.*

To Correspondents.

"F.," "M. M. P.," and "Robert Court," in our next.

"W. H." is received, but we do not see that he offers any thing new in favor of Free Churches.

Married.

On Wednesday, May 15th, by Rev. E. M. Johnson, WILLIAM M. VAIL to MARY, only daughter of Isaac Odell, Esq., all of Brooklyn.

On Thursday, the 16th instant, at St. Bartholomew's Church, by the Rev. L. P. W. Balch, CHARLES KNAP, Jun., of Pittsburgh, Pa., to ALMIRA W., daughter of S. M. Hitchcock, of this city.

On Friday, May the 17th, in the Mission Church of St. Matthew, by the Rev. Jesse Pound, the Rev. ALEXANDER FRASER, of New York, to Miss MARY ROGERS, of New Rochelle.

Died.

On Thursday morning, 16th ult., Mrs. PHŒBE BERRIAN, wife of Henry Cotheal, Esq., of this city.

The deceased was known and beloved by a large circle of friends and relatives, among whom her loss will be felt and her death deeply lamented. She possessed many excellent qualities of character. As a mother, as a wife, as a friend, she was greatly endeared. Her uncommon amiableness of disposition and uniform kindness will long be remembered by all who knew her. She was visited during her illness by the Rev. Drs. Berrian and Wainwright. In these interviews with her pastors she gave evidence that her mind was bent on heavenly things. May the God of all grace and consolation comfort those who are now called to mourn. N.

New York, May 18th, 1844.

Notices.

☞ The Rev. WILLIAM H. WALTER will preach in the Mission Church of the Holy Evangelists next Sunday evening, 26th inst. The usual Quarterly Collection will be taken up. Services to commence at 7½ o'clock. May 25.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Prot. Episcopal Church in the United States of America," will be held at St. John's Church, in the city of New York, on Wednesday, the 19th of June next, at 5 o'clock, P. M.

May, 1844. P. VAN PELT, Sec'y.

NOTICE.—The Corporation, for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church in the State of New Jersey, will hold its annual meeting in the Vestry Room of Trinity Church, on Wednesday, the 29th of May, at 8 o'clock, A. M.

May 25. JOHN M. WARD, Sec'y.

BISHOP BURGESS.—KEMPER COLLEGE.—Copies of the Life of the Rt. Rev. Dr. Burgess, late Bishop of Salisbury, are for sale, at 20 John street, and at Stanford & Swords, 139 Broadway, for the benefit of Kemper College; having been generously sent to this country by the author, for this object.

Purchasers will secure a well written biography of one of the most eminent scholars and theologians of the age, and at the same time aid an important infant Institution of the Church in the west. J. D. C.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
May 25, 1844. 72 Murray street.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. May 25, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M.

B. C. C. PARKER,
May 25, 1844. 296 East Broadway.

☞ A YOUNG MAN, a Candidate for Orders, left the residence of a friend in Duchess county, in February last, for the avowed purpose of travelling on foot to Canada. No intelligence has since been received of him, and it is feared that he may be afflicted with aberration of mind. He is of small stature, and was dressed in black with a dark colored surtout, and sometimes exercises himself in writing poetry. Any information respecting a person of the above description that may be communicated to the office of the Churchman, will be gratefully received by his afflicted parents and friends.

The Gospel Messenger, of Utica, and the Church, of Coburg, Canada, may serve the cause of humanity by giving the above one or two insertions.

Calendar.

May.

26. WHITSUNDAY.
27. Monday in Whitsun-Week.
28. Tuesday in Whitsun-Week.
29. } Ember Days.
31. }

June.

1. Ember Day.
2. TRINITY SUNDAY.
9. First Sunday after Trinity.
11. St. Barnabas the Apostle.
16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

Diocesan Record.

Bishop Onderdonk's Appointments for Visitation.

Whitsunday, May 26, Johnstown, *Fulton County.* Tuesday in Whitsun Week, 28, West Charlton, *Saratoga County.* Ember Day, 29, Charlton. 30, Milton. Ember Day, 31, Ballston Spa. Ember Day, June 1, Saratoga Springs, Ordination A. M., Confirmation P. M.

Trinity Sunday, June 2, A. M., Mechanicsville; 4 P. M., Stillwater. Tuesday 4, Lansingburgh, *Rensselaer County.* Thursday 6, Hoosick Falls.

First Sunday after Trinity, June 9, Trinity Church, *Albany*, Ordination A. M., Confirmation, P. M.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York*; 4 P. M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County*, Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond, *Richmond County.* Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County*; 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County*, Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place, the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Acknowledgments.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 15th inst., has received the following contributions:

From Zion ch, N Y, Rev W Richmond, $10 38; St Michael's ch, Bloomingdale, $3 62; offerings of St Mark's ch in the Bowery, N Y, Rev Dr Anthon, $25; contributions at Terre Haute, Missionary station, $9 25; Sunday school, St Ann's ch, Brooklyn, $25; Christmas collection, do, half, $6 07; collection after sermon by the Foreign Secretary, part, $130 08; general collection during the year, part, $430 94—total, $592 09; collection at the meeting of the Convention of Mississippi, per A Merrill, Esq, to be applied to missions in that diocese, $88 73; Trinity chapel, Factoryville, Staten Island, per Rev Dr Moore, $4. Total, $733 07.

THOMAS N. STANFORD, Treasurer,
May 22, 1844. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 15th inst, has received the following sums:

From R P Williams, St Louis, Mo, half, $2 50; St Michael's ch, N Y, per Rev W Richmond, rector, monthly offerings, $9 25; Sunday school collection, Christ ch, Cincinnati, per Rev J T Brooke, rector, for Africa, $12 85; Foreign Missions generally, $23 47—$36 32; per Rev Dr Cutler, from Youths' Education and Missionary Association of St Ann's ch, Brooklyn, Sunday school No 1, for child at Mission school, Athens, $100; do, do, one half of Christmas collection, for Athens, $6 07; do, do, one half of other collections, Foreign Missions, $25; do, Sunday school No 2, for Africa, $29 50; do, do, Christmas collection, for Africa, $10 10; Mrs S R, for education of Charles H Richards, Africa, $20; one half collection after sermon by Secretary and General Agent of the Foreign Committee, $130 08; part of general collections during the year, $379 64—$700 39. *The children of St. Ann's Church Sunday schools have contributed during the year upwards of $200 to the Domestic and Foreign Committee.* From Trinity chapel, Factoryville, Staten Island, per Rev Dr Moore, $40 25; per J Loney, Esq, R A, Baltimore, on account of bequest of the late F S Key, Esq, per C Howard, Esq, $285 04. Total amount, $1,073 75.

J. SMYTH ROGERS, Treasurer,
New York, May 22, 1844. 57 Wall-st.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From Christ ch, Cooperstown, Rev F T Tiffany, rector, $6 19; Miss Onderdonk, of Hemstead, annual, $1. Total amount, $7 19.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 22, 1844.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of $30, a donation to the funds of the Institution, from Christ ch, Poughkeepsie, by the Rev Dr Reed, rector.

JOHN W. MITCHELL, Treasurer,
New York, May 22, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 24th ult., the following contributions, viz:—

From St John's ch, Islip, Rev D V M Johnson, $6; Christ ch, Troy, Rev R B Fairbairn, $7; St George's ch, Hempstead, Rev O Harriman, jr, rector, $17 32. Total amount, $30 32.

And for "Essex county Mission," from John Holme, Esq, of Lansingburgh, $25; and Dr F B Leonard, of Lansingburgh, $25—being their annual subscriptions, pledged for two years, for this Mission.

C. N. S. ROWLAND, Treasurer,
May 22, 1844. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," the following contributions, since acknowledgment of 24th ult., viz:—

From David A Traver, Esq, Clinton, Dutchess co, per Rev Dr Sherwood, $2 50; Trinity ch, Potsdam, Rev A K Putnam, per J A Sparks, $3 67; Chapel of St Paul's College, College Point, Rev B Keith, communion offerings, $10 12. Total amount, $16 29.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
May 22, 1844. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Miss Onderdonk, of Hempstead, annual, $3; cash, donation, $1 50; D Peare, jr, do, $1 50; Seamen's Mission, for Prayer-books, by Rev B C C Parker, $10. Total amount, $16.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, May 22, 1844.

SAILOR'S MANUAL.—Contributions received for the gratuitous distribution to Seamen:

From William M, $6; G C Verplanck, $10; Master John Cutler Messenger, Brooklyn, $6; Thomas Messenger, do, $5; Adam Treadwell, New York, $5; John R Livingston, jr, do, $3; N F M, $3; L B Henry, $1; J Selby West, $5; Mrs Isaac Burr, $6; Mrs Coffin, $3. Total amount, $53.

T. C. BUTLER.
May 22, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Rev William H Walter, from a friend to the poor, $3.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

May 21, 1844.

A FUNERAL SERMON,

On the Death of the Rev. Arthur Carey.

Just Published—Second Edition.

THE JOY OF THE SAINTS, a discourse on the third Sunday after Easter, A. D., 1844. Being the first Sunday after the intelligence of the death of the Rev. ARTHUR CAREY, A. M., an Assistant Minister in the Church of the Annunciation, New York. By the Rev. SAMUEL SEABURY, D. D., Rector of said Church.

JAMES A. SPARKS,
May 25. Churchman's Bookstore, 109 Nassau st.

DEVOTIONS FOR THE SICK ROOM.

Preparing for the Press, and will be published at an early day.

DEVOTIONS FOR THE SICK ROOM, and for Times of Trouble; Compiled from Ancient Liturgies, and the Writings of Holy Men. From the first London edition. Edited, with alterations and additions, by WILLIAM BERRIAN, D. D., Rector of Trinity Parish, New York.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.
May 25. up stairs.

THE Gentleman who purchased a copy of Bishop Brownell's Family Prayer Book at 25 John street, on Saturday last, is requested to call at the above place to have an error, (made during the absence of Mr. Onderdonk,) rectified. May 25.

A COMMUNICANT of the Church, and Professor of Music, is desirous of procuring a situation as Organist in a Church either in the city or country. For references and testimonials, apply to G. F. MASON, or J. A. Sparks at this office, post paid.

May 25.

NO. III. OF THE HISTORY OF THE PROTESTANT EPISCOPAL CHURCHES in the City of New York, containing Engravings of St. Mark's and Christ Churches, with the conclusion of the account of Trinity and the commencement of St. Paul's, will be ready for delivery on Monday next. Price 25 cents.

HENRY M. ONDERDONK,
May 25—1t 25 John street.

REV. S. P. PARKER, Rector of St. Paul's Church, Stockbridge, Massachusetts, has a vacancy in his School.

He has been an instructor in Boston and New York, for many years; and his School is limited to three pupils, who are members of his family.

He refers to the Rt. Rev. Manton Eastburn; Hon. Daniel Webster; Hon. H. G. Otis, Boston. Rt. Rev. B. T. Onderdonk; Rev. J. M. Wainwright; John Anthon, Esq.; Ogden Hoffman, Esq.; Murray Hoffman, Esq.; Dr. Edward Delafield; Isaac Jones, Esq.; Frederic Sheldon, Esq.; James B. Murray, Esq.; Messrs. Nevins, Townsend & Co.; Theodore Sedgwick, Esq., New York. Rev. B. C. Cutler; Rev. J. S. Stone, Brooklyn. May 25—eow6t

VALUABLE THEOLOGICAL AND STANDARD WORKS.

PAROCHIAL SERMONS, by John Henry Newman, B. D., 2 vols.	$5 00
Burnet's History of the Reformation, 4 vols	8 00
Burnet's " " 3 vols	2 50
Palmer on the Church, 2 vols	5 00
Palmer's Church History, 1 vol	50
Works of Chillingworth, 1 vol	3 00
Barrow on the Pope's Supremacy, 1 vol	1 50
Hobart's Works, 3 vols	4 50
White's Church History	1 50
Churchman Armed	1 00
Moore's Sermons, 2 vols	3 00
Oxford Tracts, 3 vols. (calf.)	6 00
" " " (cloth)	5 00
Brownell's Family Prayer Book—from $5 to	8 00
Hewet's Illustrated Common Prayer	8 50
Quarto Bible, Oxford Edit. (Turkey morocco)	12 50
" " " " (sheep)	11 50
Melvill's Sermons (new edition) 1 vol	2 50
Thiers' French Revolution, 4 vols	6 50
Carlyle's " " 2 vols	2 50
Prescott's Ferdinand and Isabella, 3 vols	7 00
Rollin's Ancient History, 4 vols	3 50

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A general assortment of elegant Prayer Books of the most approved editions, School and Classical Works, Children's Books, &c., constantly on hand, at low prices.

Orders for publications, either foreign or domestic attended to, at the regular market prices.

HENRY M. ONDERDONK,
May 18—3t Publisher and Bookseller, 25 John st.

Now ready, Numbers I. to XI. of the

HOLY BIBLE, with Patrick, Lowth, Whitby and Arnald's Commentary. Price 25 cents each.

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Cheever's Lectures, No. 8, with a fine Engraving.

Rev. Mr. Cheever's Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan.

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9—In Press.

The whole beautifully printed in large clear type.—Price 25 cents each.

Also, just published—

THE BLIND GIRL and other Poems. By Francis Jane Crosby, a pupil at the New York Institution for the Blind. One volume, with portrait. Price 75 cts.

Published and for sale by
WILEY & PUTNAM,
May 18. 161 Broadway.

REPRINT OF THE JOURNALS OF THE NEW YORK CONVENTIONS.

NO. I. of the above Reprint is now ready and for sale—Price Twenty-five cents, by

HENRY M. ONDERDONK,
May 18—3t Publisher and Bookseller, 25 John st.

PROFESSOR OGILBY'S NEW WORK.
This Day Published.

CATHOLIC CHURCH IN ENGLAND AND AMERICA; Three Lectures.

1. The Church in England and America Apostolic and Catholic.
2. The Causes of the English Reformation.
3. Its Character and Results.

BY JOHN D. OGILBY, D. D.

(St. Mark's Church, Bowery,)—Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.

"*I believe One Catholic and Apostolic Church.*"
NICENE CREED.

One elegant volume, 16mo. 75 cts.

AUTHOR'S PREFACE.—The following Lectures were prepared for delivery to a popular audience in a Course of Lectures upon the distinctive principles of the Church. It was incumbent upon the writer, therefore, not to presume upon more information on the part of his hearers, than generally obtains among well-informed persons; while at the same time his narrow limits forbade his entering into detail, whether in narrative or argument. In preparing this little volume for the Press, the same reference has still been had to the wants of the general reader; the references in the notes have, therefore, been made to the most accessible, rather than the original authorities.

The Lectures were written, and are now printed, without any polemical view. A general agreement in position and principle between the hearer and speaker was originally presupposed, as the Lectures were delivered in Episcopal Churches. A similar agreement between the reader and writer is still presumed. Many points are therefore left open to the attack of adversaries, which might have been guarded, had the author been writing a polemical treatise.

The running title, "The Catholic Church in England and America," may give some occasion to fear, and others opportunity to assert, that the Author is disposed to abandon the position which the English Church and our own have been obliged to assume and maintain, of express opposition to the errors and pretensions of the Papal Communion. It is apprehended that none will cherish such fear, or venture upon such assertion, who will candidly read the Lectures. Why, then, it may be asked, use a title which may give a handle to the fault-finder? Because the avowed object of Catholicity and Apostolicity, which the Creeds ascribe to the One Church of Christ; and which must therefore pertain to every particular Church in union with that one Body.

Indeed, no man can deny that our *Church* is both "Protestant" and "Episcopal;" whatever may be alleged, truly or falsely, against individual *Churchmen.* The fact is manifest to the eyes of all men; and the most competent witnesses attest it; Rome allows that we are "Protestant," and sectarians that we are "Episcopal;" nay, each in turn casts these attributes in our teeth as a reproach. But neither Romanist nor sectarian recognizes our Apostolicity and Catholicity.—Hence the necessity of insisting upon and vindicating our claim. For, if we cannot maintain it, neither our Protestantism nor our Episcopalianism will the least avail us; since, in that case, the definition of our own creeds excludes us from the fellowship of Christ. Most important is it, then, that we should both assert and defend, especially against Rome, the true character and lawful inheritance of our Spiritual Mother; lest, through ignorance of her claim upon their love and allegiance, some of her own children be tempted to stray from her fold; and lest in the search beginning to be made by the wanderers in sectarian by-roads for the "old paths," many mistake the *name* of Catholic and Apostolic for the *substance*, and enter the wrong door of Christ's temple, through our omission to inscribe the titles "Catholic and Apostolic" over the portals of His Holy Sanctuary.

D. APPLETON & CO.,
Publishers, 200 Broadway.

D. A. & Co. have also just published,

The Christian Instructed in the Ways of the Gospel and the Church—a series of Discourses by the Rev. J. A. Spencer, A. M., of the Diocese of New York. One volume, 16mo., $1 25.

May 18—2tis.

Just received per Hibernia,

THE ENGLISH REVIEW, or Quarterly Journal of Ecclesiastical and General Literature, No. I. for April, 1844.

CONTENTS.—The Knights' Templars—Sees of Bangor and St. Asaph—Additional Bishoprics—The Agamemnon of Æschylus—German Writers on the English Church—Lord John Russell's Translation of Francesca da Risnini—Wordsworth's Theophilus Anglicanus—The Services of the Nemesis and the Chinese War.—Notices of New Publications.—Foreign and Colonial Church Intelligence—Missions to the Heathen, &c.——Imported and for sale by

WILEY & PUTNAM,
May 18. 161 Broadway.

EVERGREEN, or Church Offerings for all Seasons. Mr. A. BRADLEY, Agent for the Evergreen is now in the city for the purpose of canvassing the same.

Specimens of the work may be seen at Messrs. Stanford & Swords, No. 139 Broadway, who will receive the names of subscribers for the work.

May 18—1t$

ORGAN FOR SALE.

THE Organ now in Emmanuel Church, Brooklyn, having Open and Stopped Diapasons, Principal, Fifteenth, Dulciana, and Flute Stops, in a General Swell, Couplers from GG. to C., and a pedal for taking off the Chorus Stops. This is a very beautiful instrument for the quality of its tone; it is well adapted for a moderate sized Church, and will be sold cheap for cash, or a liberal credit will be given if required. Apply at 104 Hicks street, Brooklyn, or to William Dubois, Piano Forte Manufacturer, 315 Broadway, New York.

May 18—4t$

MISS WOOD'S JUVENILE BOARDING SCHOOL, SAYBROOK, CONN.,

HAS been in operation for the last six years—number of pupils limited to twelve. The location of the town is pleasant and healthy, lying at the mouth of Connecticut River, about 120 miles from New York, and having daily communication with that and neighboring cities.

There are two sessions during the year, of 23 weeks each, commencing on the first days of May and November.

TERMS.—For pupils under ten years, for tuition in the English branches, board, washing, beds, bedding, $50 per session; over that age $60. Music and French extra. Children of both sexes taken, and received at any time during the term at proportionate charges.

Circulars may be obtained at Stanford & Swords' bookstore, Broadway; S. B. Hutchings, 84 Rivington street, N. Y., or by addressing the Principal.

REFERENCES.—Rev. Wm. G. French, Milford, Con.; Rev. F. Stanley, Princess Anne, Md.; G. W. Berrian, Quincy, Ill.; Dr. J. S. Oatman, N. Y. City; Dr. E. Cone, Westbrook, Conn. April 27—4t$

HENRY M. ONDERDONK, having removed from No. 4 to No. 25 John street, between Broadway and Nassau, would respectfully inform the members of the Episcopal Church, that he intends to continue, as heretofore, the Publication Business, and in addition thereto, to devote his attention to all other matters in his line.

Theological, school, and standard works generally for sale, and all orders for publications, both domestic and foreign, attended to, at the lowest market price. A good assortment of stationary constantly on hand, and Printing and Binding neatly executed.

May 4—3t

DR. CHALMERS'S WORKS—Just Imported.—
On Natural Theology, 2 vols.
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April 20—tf

A PEW IN ST. PAUL'S TO LET.

A FRONT Pew in the South Gallery of St. Paul's Chapel, No. 158, to let. Inquire of the Sexton, or at this office. April 13.

SACERDOTAL ABSOLUTION.—A Sermon preached before the Convention of the Diocese of North Carolina, by the Rev. M. A. Curtis, Rector of St. Matthew's Church, Hillsborough, N. C. Published and for sale by

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March 2. Churchman's Bookstore, 109 Nassau st.

FROM NELSON'S FESTIVALS AND FASTS.

"A Companion for the Fest vals and Fasts of the Prot. Epis. Church in the U States. By John Henry Hobart, D.D."

Whit-Sunday.—A Festival.

Q. What event does the Church this day commemorate?

A. The Church, in the festival of this day, commemorates the gift of the Holy Ghost, who this day visibly descended upon the apostles.

Q. Does not this festival correspond to the feast of Pentecost among the Jews?

A. The feast of Pentecost* among the Jews, instituted in memory of the delivery of the law on Mount Sinai, became afterwards distinguished by the descent of the Holy Ghost on the apostles, enabling them to promulgate that spiritual law, which was the perfection and consummation of the law delivered on Mount Sinai. This festival, therefore, corresponds to the feast of Pentecost among the Jews; and it has been observed from the very first ages of Christianity.†

Q. Why was this festival styled Whit-Sunday?

A. This festival was, perhaps, styled metaphorically *Whit-Sunday*, that is *White-Sunday*, from the diffusion of light which on this day fell on the apostles, and enabled them to become "lights to lighten the world;" or it was so called, from its being one of the two principal seasons of baptism, when all who were baptized wore white garments, in token of the spiritual purity which baptism designated, and the innocence of life to which they then bound themselves.

Q Why were Easter and Whitsuntide fixed upon as stated seasons of baptism?

A. Easter was appointed as a season for the administration of baptism, in memory of Christ's death and resurrection; corresponding to which are the two parts of the Christian life represented in baptism, dying unto sin, and rising again to newness of life: and Whitsuntide was appointed for this purpose, in memory of the baptism of the apostles with "the Holy Ghost and with fire," and of their having at that time baptized themselves three thousand souls.

Q. Were infants baptized only at these stated times?

A. Infants and sick persons received baptism at all times; the baptism of adults alone was deferred to these stated periods.

Q. Why were adults baptized only at these stated periods?

A. These stated times were appointed for the baptism of adult converts, in order that they might be prepared by catechetical instruction, and by the examination of the bishop or presbyter, for receiving this holy sacrament; for which also they prepared themselves by prayer and fasting in the season of Lent.

Q. Explain the psalms appointed for the morning service.

A. The psalms for the morning service, are the 48th and 68th. The 48th psalm, under images taken from the earthly Jerusalem, celebrates God's mercy to his spiritual Zion, the Church; which mercy was powerfully displayed this day in the miraculous descent of the Holy Ghost upon the Church, and the conversion of three thousand souls who were added to the Church. The 68th psalm, under the emblem of the removal of the ark to Mount Zion, describes Christ's ascension and exaltation, with their blessed consequences, his "giving gifts to men;" and also describes the conversion of the nations, and the collection and preservation of the Church, by "the company of preachers," who were this day invested with the supernatural powers which enabled them to accomplish this mighty work.

Q. Explain the psalms appointed for the evening service.

A The psalms for the evening service are the 104th and 145th. The 104th psalm, which celebrates the wisdom and power of God in the creation and preservation of the world, is appointed for this day, because many of its expressions refer to the powerful operations of the Holy Ghost, who made "the clouds his chariot, and walketh upon the wings of the wind." "The earth," at first, "trembled at the look of him;" but it was afterwards "renewed by his breath, and filled with the fruits of his works." The 145th is an eucharistic psalm, celebrating the goodness of God, and "the glory of that kingdom" which was this day established in the world by the power of the Holy Ghost.

Q. Explain the lessons, epistle, and gospel for the day.

A. The first lesson for the morning (Deut. xvi. to ver. 18) records the appointment of the Jewish Pentecost, which was a type of the Christian Pentecost; for as the law was at this time given to the Jews from Mount Sanai, so also was the new evangelical law this day promulgated by the administration of the Holy Ghost. The first lesson for the evening (Isaiah) contains a striking prophecy of the establishment of Christ's kingdom, and the conversion of the Gentiles to the kingdom of Christ, through the inspiration of the apostles by the power of the Holy Ghost. The second lessons (Acts iv. to ver. 36, and Acts xix. to ver. 21) record the accomplishment of this prophecy, in the miraculous cures which were wrought by the apostles by the power of the Holy Ghost, and in the descent of the Holy Ghost upon the Christian converts. The gospel records our Lord's promise of sending the Comforter, and the epistle describes the miraculous descent of the Holy Ghost and its consequences.

Q. What are we to believe concerning the Holy Ghost?

A. The Holy Ghost is the third person in the adorable Trinity, distinct from the Father and the Son, and eternally proceeding from both; being called the Spirit of Christ, and the Spirit of the Son, as well as of the Father.

Q. What are the various gifts of the Holy Spirit?

A. All the gifts of the Holy Ghost may be ranged under the following: the *apostolical*, the *ecclesiastical*, and the *ordinary* gifts.

Q. What were those gifts of the Spirit styled apostolical?

A. The gifts of the Spirit styled *apostolical*, were those conferred by God on the apostles, in order that they might proclaim and establish the Christian faith. For this purpose, they had conferred on them "the word of wisdom," the revelation of the wisdom of God in the redemption. They had "the word of knowledge," or the gift of understanding the Scriptures which contain and describe this wisdom. They had "faith," to remove all obstacles by miracles, and to give them an invincible confidence and courage. They had the gift of "healing" all diseases by a single word, and the power of working all "miracles," of controlling the agency of created nature. They had the gift of "prophecy," to explain things past, and to foretel things future; to preach and pray at all times by the Spirit, till all things were put in order, and the Church services framed and established. They could "discern spirits," and see through all the devices and disguises of Satan at a glance. And they had the gift of "tongues, and their interpretation," by which the same persons were enabled to speak and understand all the languages under heaven, without a moment's labor.

Q. When were these miraculous gifts conferred on the apostles?

A. These miraculous gifts were conferred upon the apostles on the day of Pentecost; when there came suddenly a sound from heaven as of a rushing mighty wind, and it filled all the place where they were sitting; and there appeared unto them cloven tongues, like as of fire, which sat upon each of them.

Q. What doth this sound from heaven represent to us?

A. This sound from heaven as of a rushing mighty wind, was a fit emblem of the divine Spirit, by whose efficacy the Gospel was to have a speedy and unexpected success: and it signifies to us, that the promulgation of the Gospel was attended with the same divine presence and power that the giving of the law was, but not with the same circumstances of terror.

Q. What do the cloven tongues represent to us?

A. The cloven tongues, as it were of fire, represent to us not only the gift of various languages conferred on the apostles, to enable them to preach to divers nations, but also the quick and piercing efficacy of their speech.

Q. What evidence is there that this miracle was real, and that there was no deception in it?

A. The gift of tongues was conferred on the apostles before many witnesses who were enemies to them; and they gave proof of this miraculous power in the presence of great multitudes of several nations, and in all places where they went preaching the Gospel.

Q. What is the measure of grace styled ecclesiastical?

A. The measure of grace styled *ecclesiastical*, is that which is given to the ordinary ministry, for the standing government and edification of the Church. This is different, both from the apostolical and from the ordinary gifts of the Holy Spirit. The end of the apostolical gifts was the establishment of the Church; the end of the ecclesiastical is the preservation of it, by the exercise of discipline, the preaching of the word, and the administration of the sacraments. As to its nature, it is a commission, or an office, concerning which it is a rule established, that "no man taketh it unto himself." This ecclesiastical gift, therefore, is also distinct from the ordinary gifts of the Holy Spirit, which all Christians enjoy; for internal gifts and graces may qualify a man for an office, but they cannot put him into one. No man, however righteous and holy through faith and the sanctifying grace of the Holy Spirit, can have authority to act in the name of Christ, till Christ, by those whom he has appointed for the purpose, gives him that authority. Holiness of office is as distinct from holiness of life, as the cause is from the effect; one is given to the ministry, that the other may be produced in the people: and, though all men that are in holy offices ought to lead holy lives, and it should be a part of our daily prayers to God to enable them to do so, yet a failure in duty is not a forfeiture of authority. If this necessary distinction between holiness of office and holiness of person be not kept up, the end for which a ministry was appointed will not be attained; all will be teachers, and no hearers; all governors, and no subjects; the Church, as a society, will be dissolved, and confusion introduced into the spiritual system.

Q. What are the ordinary gifts of the Holy Spirit?

A. The ordinary gifts of the Holy Spirit are those which are given for the personal sanctification of individuals. Man, as a fallen creature, stands in need of deliverance from the guilt and power of sins past, and an emancipation from the power of sin, present and future. He needs to be justified, and to be sanctified. Man is justified by the blood of Christ effectually offered and pleaded for him in the presence of God, upon his repentance and faith: and Christ having made atonement for sin by the shedding of his blood, ascended to plead it; and then sent his Spirit to sanctify the soul of every sinner who, by repentance and faith, through the ministration of the Church, lays hold on the benefits of Christ's intercession.

Q. What is the necessity of the sanctification of our nature, and wherein does it consist?

A. Since without holiness it is impossible to please God, or attain that happiness which consists in the enjoyment of him; and since the frailty and corruption of our nature are so great, that we cannot of ourselves attain this holiness; God hath sent to us his Holy Spirit to sanctify us, to be the author of all internal holiness, and the principle of our spiritual life; and, therefore, this blessed Spirit gives clearness to our faith, zeal to our charity, and strength and power to all our graces.

Q. When may the Holy Spirit be said to give clearness to our faith?

A. The Holy Spirit gives clearness to our faith, when he internally illuminates our minds, and inclines them to obedience to the will of God, externally revealed in the holy Scriptures; so that our faith becomes strong enough to govern our practice, and influence our lives.

Q. When does the Holy Spirit give zeal to our charity?

A. The Holy Spirit gives zeal to our charity, when the love of God, which he sheds abroad in our hearts, leads us earnestly to discharge our duty, and to seek to promote the spiritual welfare and happiness of our fellow men; recommending religion by our holy conversation and example, and enforcing it by our prayers, our benefactions, and our instructions to all those over whom we may have influence, and particularly to our families and dependents.

Q. When does the Holy Spirit give strength and power to all our graces?

A. The Holy Spirit gives strength and power to all our graces, when he subdues within us the power of sinful passions, and raises us above the vain allurements and corrupting pleasures of the world; when the difficulties and dangers that assail us in our religious course, serve only, through his inspirations, to enkindle our ardor, and animate our resolution; and when the duties of self-denial, patience, and forbearance, which, to worldly minds, appear so difficult, are embraced with joy and satisfaction, through the power of that divine grace to which "nothing is impossible."

Q. It will be proper to explain more particularly the office of the Holy Spirit towards us. Is it not his office to illuminate our minds?

A. It is the office of the Holy Spirit to illuminate our minds with the knowledge of divine truth. All supernatural light and wisdom have ever proceeded from him. He has revealed, by the inspiration of prophets and apostles, the objects of faith; and he enlightens our minds, naturally ignorant and prone to error, to apprehend divine truth; and, by the representation of proper arguments, persuades our reason to embrace it.

Q. Is it not the office of the Holy Ghost to purify and renew us?

A. It is the office of the Holy Ghost to purify and renew us; to set our wills and affections free from all sinful inclinations and desires; and when he has reduced our wills and affections to a sincere compliance with the laws of God, he confirms and strengthens us; so that, while we are diligent and watchful, no examples or temptations, no sinful pleasures or allurements, no afflictions or persecutions, shall shake or overcome our constancy.

Q. Is it not the office of the Holy Ghost to excite and quicken us?

A. It is the office of the Holy Ghost to excite and quicken us in the ways of piety and virtue. As by his sanctifying influence he first inspired us with spiritual life, so he still proceeds to cherish and invigorate it; prompting us forward to all good actions, strengthening us in the discharge of duty, and inflaming our resolution and zeal.

Q. Is it not the office of the Holy Ghost to comfort and sustain us?

A. It is the office of the Holy Ghost to comfort and sustain us in our Christian course; to inspire our minds with such joys and consolations as are necessary to support us under the difficulties and temptations to which we are exposed; to give us a foretaste of that happiness prepared for us, which raises us above all the sorrows and trials of life.

Q. Is it not the office of the Holy Spirit to direct and assist our devotions by his powerful intercession?

A. It is the office of the Holy Spirit to direct and assist our devotions by his powerful intercession. We are not able of ourselves so much as to think a good thought, much less to withdraw our minds from sensible things to divine and spiritual truths. The Holy Spirit warms our cold affections, and inflames our hearts with devotion towards God, and excites in us those dispositions and affections which qualify us to approach the throne of grace.

Q. How may we obtain these ordinary influences of the Holy Spirit?

A. We may obtain these ordinary influences of the Holy Spirit, by the use of those means which God hath appointed for the purpose, and which are therefore called the *means of grace;* by humble, sincere, and earnest prayer; by frequently reading and hearing God's holy word; and especially by a devout and uniform attendance on the ordinances of the Church: for to the Church, as his body, Christ has given his Holy Spirit; and, by union with the Church, by the participation of its ordinances, we derive the influences of this Spirit.

Q. What useful consideration does this festival suggest to us?

A. This festival should teach us devoutly to thank God for those miraculous gifts by which he qualified and enabled his apostles to promulgate and establish the Gospel in the world. Above all, we should gratefully adore and acknowledge the Holy Spirit, as the author of our spiritual life, of all good dispositions and all good works; we should earnestly desire and pray for his purifying and consoling influences; we should hearken attentively to his holy suggestions, and carefully obey them, not quenching his divine light, not resisting his gracious persuasions, not grieving or vexing him; but, on the contrary, in dependence on his aids, we should endeavor to cleanse ourselves from all filthiness of the flesh and spirit, that we may be temples in which he will delight to dwell. If we will faithfully apply ourselves to him, we shall be able, through his strengthening power, to discharge the most severe duties, and to overcome the most powerful temptations.

From the English Churchman.

The Church, the Friend of the Poor.

Why will men struggle against the Church? they cannot come off victorious; why will men ungratefully turn against the only friend they have on earth, the only friend that can benefit them at the bar of judgment? they will one day find out their fatal error. Let me ask—Is not the Church our best friend? does she not ever speak to us in the gentle language of tender affection; rich and poor, high and low, are all equally dear to her parental heart; the wealthy and exalted she values and esteems just so much as they are esteemed by God who has blessed them with worldly prosperity; she counsels, directs, instructs, warns them with a persuasiveness and gravity that acquires their respect, if not their obedience, and that gives no offence if it do not command their reverence; the poor and lowly she consoles and comforts; she *would* guard and protect them from worldly as well as spiritual foes; she *would* provide for their wants, and shed her benign influence over the humblest cottage and the poorest family; she *would* teach and admonish her afflicted sons and daughters, and govern them with a meek and godly discipline, were she permitted the full exercise of her power in this faithless generation; but what she is permitted to do, that she does faithfully; she invites and exhorts the poorest of her children to approach the holy altar, and she welcomes them there, and extends to them the same chalice which she would offer to their sovereign; all her privileges; all her blessings, all her spiritual treasure she dispenses without respect of worldly rank, only giving *most* to those who *most* require; yes, yes, my brethren, she is our parent; she *is* our best and truest friend.

Let me briefly sketch one or two scenes of daily occurrence, wherein the Church exhibits, practically, her love for all, irrespective of rank; for the poor, as well as for the rich.

"I saw a humble party meekly enter the Church's holy aisle, dressed in their plain, but best attire, and they were welcomed as to a father's house; the priest, arrayed in sacred vestment, received them as 'dearly beloved' in the Lord; the prayers were said, the vows were made, the holy ring was given, the labor-worn hands were joined together, and that union was such as no man might dissolve, for God had made it; and then the blessing of the Church was spoken to these poor people, and the words of that blessing were 'God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you! The Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting!' and when I saw all this, I said the Church is the poor man's friend. Again, I saw the humble mother whom Charity had tended in her hour of trial approach the holy altar, and there make all the offering which she, poor soul, could bring—a grateful and a contrite spirit! With gratulation the Church received her, and offered thanks to God for her deliverance from the 'pains of childbirth and its perils;' and then the lowly-born babe was brought to the blessed font, and there washed in the 'laver of regeneration,' signed with 'the sign of the cross,' and received into the congregation of 'the faithful' numbered in the Book of Life with the innocent lambs of the flock of Christ! and when I saw this, I said 'The Church is no respecter of persons; of a truth she careth for the poor.'

"Again, I heard the solemn death-bell, and looked at the fresh-dug grave, and saw the preparation for a poor man's funeral; the coffin, consecrated by the tears of the widow and her orphans, is followed by a train of humble mourners, but at the very threshold of the holy ground, the Church sends forth her message of comfort and unfailing promise: 'I am the resurrection and the life, saith the Lord, he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die;' the solemn ceremonial then proceeds, and at every stage of it comfort is given, instruction and warning, to the sorrowing worshippers; the grave is closed, the afflicted family return to their cheerless home, and in the first loneliness of their bereavement, weep bitterly for him who had been their stay and solace in all former sorrows, but shall now speak to them and comfort them no more; but from that hour the Church will call that sorrowing family her especial care, and in her offices of deepest supplication, will fervently beseech of God that it may please Him 'to defend and provide for the fatherless children and widows and all that are desolate and oppressed.'" Verily, my brethren, the Church *is* the friend, the comforter, the consoler of the poor.

Shall we, then, be so regardless of our poorer brethren, so reckless of our own welfare, so unfaithful to our vows, and so ungrateful for love the most disinterested, as to desert, or to speak harshly or irreverently of this tender and loving parent? God forbid the unholy thought! rather let us pray for grace to serve her in humble obedience all the days of our life, and as we repeat our Creed, and ponder upon its truths, let us venerate her who has preserved that 'form of sound words' for our enlightenment, and may we ever with fulness of devotion and fulness of belief pronounce, each for himself, this article of the faith, "I believe in one Catholic and Apostolic Church.'"—[Conclusion of a sermon on the text "I believe in one Catholic and Apostolic Church."—Preached in the church of St. Mary-le-tower, Ipswich. By the Incumbent of the parish.]

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* So called from being the *fiftieth* day after the Passover.

† Just Mar. Tertullian, Origen, bear testimony to its observance.

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Number 5, of this periodical is now out, containing a continuation of Christian Morals, by Sewell.

J. R. DUNHAM.

Flemington, N. J., April, 1844.

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April 27—4t

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New York, May 1, 1844. yly

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New York, April 6, 1844.

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April 6, 1844.—yly

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January 20.

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